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Cranmer's Legacy

By CARL S. MEYER

*The xxj day of Marche {1556} was bornyd
at Oxford doctur Cranmer, late archebysshope
of Canturbere.¹*

AT Oxford in the nineteenth century at the height of the Tractarian Movement, the Evangelicals believed that the Tractarians had shown themselves opposed to the principles of the Reformation. Partially to counteract this movement a proposal was made to erect a memorial to the Reformation martyrs. Cranmer, Latimer, and Ridley—the three men who had been burnt opposite Balliol College—were to be honored especially. Latimer and Ridley had died together there on October 16, 1555. Five months later, on the 21st of March, 1556, “in the same place where Ridley and Latimer had suffered,” Thomas Cranmer was burnt.² The proposed memorial to these men was oversubscribed. Designed by Sir Gilbert Scot, it still stands today near St. Mary Magdalene's Church as a testimony of the faith of these martyrs. Thus, in the minds of some, Oxford University reaffirmed the historic Protestantism of the Church of England and of the University.³

The story of the martyrdom of these men has been told by John Foxe. Latimer and Ridley “played the man” in their deaths,

¹ *The Diary of Henry Machen, Citizen and Merchant-Taylor of London, from A.D. 1550 to A.D. 1563*, ed. John Gough Nichols (London: Camden Society, 1848), p. 103.

² Richard Grafton, *Chronicle II* (London, 1809), 554. The original title was: *A Chronicle at large and meere history of the assayres of England . . . to the first yeere . . . of Queen Elizabeth* (London: 1568, 1569).

³ J. S. Reynolds, *The Evangelicals at Oxford: 1735—1871* (Oxford: Basil Blackwell, 1953), pp. 110—112. The wording of the inscription is found on p. 111.

but the death of Cranmer was more glorious than the last months of his life. During his imprisonment "of all the Marian martyrs . . . archbishop Cranmer, of the mildest and meekest temper . . ." ⁴ had weakened. His recantations (there were six of them altogether) do him little credit, although it seems that he received a thorough sixteenth-century "brainwashing" before he wrote them. At the stake, however, he repudiated his retractions and renounced the pope "with all his false doctrine." ⁵

Whatever his faults may have been, he repented of them and pleaded for God's mercy, relying wholly on the merits of Christ. In words of great literary beauty with intense sincerity, words which every sinner might make his own, a poignant penitential plea for pity, Cranmer prayed there at Oxford on that "foul and rainy" March morning:

O Father of heaven, O Son of God, Redeemer of the world, O Holy Ghost, three persons and one God, have mercy upon me most wretched caitiff and miserable sinner. I have offended both against heaven and earth, more than my tongue can express. Whither then may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes, and in earth I find no place of refuge or succour. To thee therefore, O Lord, do I run; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for thy great mercy. The great mystery that God became man, was not wrought for little or few offences. Thou didst not give thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to thee with his whole heart, as I do here at this present. Wherefore have mercy on me, O God, whose property it is always to have mercy; have mercy upon

⁴ Thomas Fuller, *The Church History of Britain* . . . a new edition (London: Thomas Tegg & Son, 1837), II, Book VIII, Cent. XVI, Sect. II, 3 Mary, 25, 26, p. 399.

Cranmer's weakness had been recognized even before any persecution came his way. "We desire nothing more for him than a firm and manly spirit." John Hooper to Henry Bullinger, London, December 27, 1549, *Original Letters relative to the English Reformation* . . . ed. Hastings Robinson for the Parker Society (Cambridge: University Press, 1846), Letter XXXVI, I, 71. [Hereafter cited as *Original Letters*, PS.]

⁵ John Foxe, *Acts and Monuments*, ed., Stephen Cattley (London: R. B. Seeley and W. Burnside, 1839) VIII, 88. [Hereafter cited as Foxe, ed. Cattley.] Cf. pp. 80—85 for the recantation. Foxe speaks of it only in general terms as one recantation. He gives the full text of Cranmer's final confession.

John Strype, *Ecclesiastical Memorials, Relating Chiefly to Religion, and the Reformation of It and the Emergencies of the Church of England, under King Henry VIII, King Edward VI, and Queen Mary I* (Oxford: At the Clarendon Press, 1822), III, i, 388—400. Strype gives the text of each of the six recantations.

me, O Lord, for thy great mercy. I crave nothing for mine own merits, but for thy name's sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now therefore, "Our Father of heaven, hallowed be thy name," &c.⁶

The man who spoke this prayer had been consecrated as Archbishop of Canterbury on March 30, 1533. During 1534 Henry VIII and his Parliament made the break with Rome; Cranmer, however, was retained as archbishop. The Submission of the Clergy and Restraint of Appeals statute,⁷ the Ecclesiastical Appointments Act—the Absolute Restraints of Annates, Election of Bishops, and Letters Missive Act,⁸ the Act Forbidding Papal Dispensations and the Payment of Peter's Pence,⁹ and the First Act of Succession,¹⁰ all passed in the spring of that year, paved the way for the Supremacy Act passed in November, in which it was enacted "that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called *Anglicana Ecclesia*; . . ." ¹¹

In spite of the gyrations of Henry's policies during the next thirteen years Cranmer remained the friend and devoted subject of his monarch. His influence was more evident during the reign of the boy king, Edward VI (1547—53); it was subjected to a temporary setback during the reign of Mary I (1553—58), under whom he suffered martyrdom.

Cranmer's influence has not yet died. It is present in the Book of Common Prayer and in the *Thirty-nine Articles*; it was exercised through the *Book of Homilies*, the Catechism issued as

⁶ Foxe, ed., Cattle, VIII, 87.

The manuscript from which Foxe copied this prayer has been reprinted; the critical notes there given leave little doubt of its authenticity. See *Narratives of the Days of the Reformation*, chiefly from the manuscripts of John Foxe the Martyrologist; with two contemporary biographies of Archbishop Cranmer, ed. John Gough Nichols (Westminster: Printed for the Camden Society, 1859), pp. 229, 230.

⁷ 25 Henry VIII, cap. 19; *Documents Illustrative of English Church History*, eds. Henry Gee and William Hardy (London: Macmillan and Co., Ltd., 1896), LI, 195—200.

⁸ 25 Henry VIII, cap. 20; *ibid.*, LII, 201—209.

⁹ 25 Henry VIII, cap. 21; *ibid.*, LIII, 209—232.

¹⁰ 25 Henry VIII, cap. 22; *ibid.*, LIV, 232—243.

¹¹ 26 Henry VIII, cap. 1; *ibid.*, LV, 243, 244.

"Cranmer's Catechism," and the Bible translation known as "Cranmer's Bible." There were other avenues of influence, but none probably more important than these. A brief survey of this legacy may perhaps serve as a modest literary memorial to Cranmer.

I

CRANMER'S BIBLE

Thomas Cranmer did not translate the Scriptures. The Bible editions of 1540 and 1541, known as "Cranmer's Bible," were called that because of the preface which he wrote for them, "A prologue or preface made by the / most reverend father in God, Thomas Archbyshop of Canturbury / Metropolytan and Prymate of England."¹²

Of Cranmer's interest in the Bible and his readiness to promote the reading of Scriptures there can be little doubt. How influential his preface was cannot be measured. His message, nevertheless, is still timely.

Cranmer addressed "two sondrye sortes of people," those who need a spur and those who need a bridle. The first class comprises those who do not want to read the Bible nor hear it read; the second class, those who read the Bible so that they can dispute the more. He gives three reasons for reading Scripture: (a) God's

¹² Facsimile reprinted in Harold R. Willoughby, *The First Authorized English Bible and the Cranmer Preface* (Chicago: University of Chicago Press, 1942), p. 22.

A modernized version, in addition to the facsimile, of this preface is given by Willoughby; the modernization is the work of Herndon Wagers.

The preface can be found also in John Strype, *Memorials of the Most Reverend Father in God Thomas Cranmer, Sometime Lord Archbishop of Canterbury* (Oxford: At the Clarendon Press, 1812), II, Appendix CIV, 1020—34.

See also *The Fathers of the English Church*; or, A Selection from the Writings of the Reformers and Early Protestant Divines, of the Church of England. Vol. III, "Various Tracts and Extracts from the Works of Thomas Cranmer, with a Memorial of His Life" (London: John Hatchard, 1809), pp. 54—70.

Cranmer, however, should not be credited directly with the promulgation of the 1539 edition. See, e.g., Hugh Pope, *English Versions of the Bible*, revised and amplified by Sebastian Bullough (St. Louis: B. Herder Book Co., 1952), p. 73 n.

The Bible itself, in several editions, had the inscription: "The Byble in / Englyshe, that is to saye the con- / tēt of all the holy scrypture, both / of ye olde, and newe testamēt, with / a prologe therinto, made by / the reverende father in God, Thomas / archbysshop of Cantor / bury. / This is the Byble apoynted / to the use of the churches." Willoughby, p. 21.

Word is light; (b) custom has sanctioned the reading of Scripture in the vernacular; (c) it avails much to read God's Word. He quotes Chrysostom at some length to show the benefits of Bible reading. All manner of men are encouraged to read this book, for it contains "fruitful instruction and erudition for every man." Cranmer also points out that the King, Henry VIII, as the Supreme Head of the Church, had approved the reading of Scripture.¹³ Cranmer, it may be remarked incidentally, set great store by the king's authority.

To the second class of readers, those who abuse the Scriptures and come to them as "idle babblers and talkers of the Scripture out of season and all good order," he wrote:

Wherefore I would advise you all, that come to the reading or hearing of this book, which is the word of God, the most precious jewel, and most holy relic that remaineth upon earth, that you bring with you the fear of God, and that you do it with all due reverence, and use your knowledge thereof, not to vainglory of frivolous disputation, but to the honour of God, increase of virtue, and edification both of yourselves and other.¹⁴

He cites Gregory of Nazianzus, as he had cited Chrysostom in the first part, to support his argument by an appeal to authority.

In his official capacity as Archbishop of Canterbury Cranmer also promoted the reading and study of Scripture in other ways. "A Declaration to be read by al Curates upon the publishing of the Bible in English," emphasizing the king's role in promoting the reading of Scripture, is extant.¹⁵ Cranmer had been influential in getting Convocation to pass a resolution on December 9, 1534, asking for the translation of Scripture "into the vulgar tongue, by some honest and learned men, to be nominated by the King."¹⁶

¹³ "A Prologue or Preface Made by the Most Reverend Father in God, Thomas, Archbishop of Canterbury, Metropolitan and Primate of England," *Miscellaneous Writings and Letters of Thomas Cranmer*, edited for the Parker Society by Edmund Cox (Cambridge: University Press, 1846), pp. 121, 122. [Hereafter cited as Cranmer, Works, ed. Cox, PS, II.] Strype, *Memorials of Thomas Cranmer*, II, Appendix CIV, 1027 f; facsimile in Willoughby, loc. cit.

¹⁴ Cranmer, Works, ed. Cox, PS, II, 122; Strype, *Memorials of Thomas Cranmer*, II, Appendix CIV, 1029; facsimile in Willoughby, loc. cit.

¹⁵ Strype, *Memorials of Thomas Cranmer*, II, Appendix, XXIII, 735, 736. Undated.

¹⁶ Ibid., I, 34; Albert F. Pollard, *Thomas Cranmer and the English Reformation, 1489—1556* (New York and London: G. P. Putman's Sons, 1906), pp. 109—111. G. Constant, *The Reformation in England*, trans. E. I. Watkin (New York: Sheed & Ward, 1942), II, 19.

Cranmer took "an old English translation" of the New Testament—and sent portions of it to nine or ten of "the best learned Bishops" for their correction and revision. He would serve as editor. He did the same with the Old Testament.¹⁷ However, his plan did not work out. When the Great Bible was published by Richard Grafton in 1537, Cranmer was instrumental in obtaining the regal endorsement of that edition.¹⁸ During Lent in 1538 Cranmer lectured on the Epistle to the Hebrews in the chapter house of the monastery of the Holy Trinity in Canterbury.¹⁹ In the articles of visitation which he set up for the Canterbury diocese in 1548 Cranmer wished the visitors to inquire: "Whether they have discouraged any person from reading any part of the Bible, either in Latin or in English, but rather comforted and exhorted every person to read the same, as the very lively word of God, and the special food of man's soul."²⁰

The Cathedral Chapter at Canterbury was to have Scriptures read at mealtime.²¹ In various ways Cranmer showed his active

¹⁷ Strype, *Memorials of Thomas Cranmer*, I, 48, 49.

¹⁸ Ibid., I, 81—86. See *ibid.*, I, 115—122 regarding other editions and *ibid.*, II, 637—642. Pope, *English Versions of the Bible*, pp. 178—180. Pope was disturbed because "the Great Bible was substantially Tyndale's."

Brooke Foss Westcott, *A General View of the History of the Bible*, 3d ed., revised by William Aldis Wright (New York: Macmillan Co., 1905), p. 77.

The documents regarding the licensing of Matthew's Bible are printed in *Records of the English Bible: The Documents Relating to the Translation and Publication of the Bible in English, 1525—1611*, ed. Alfred W. Pollard (London: Oxford University Press, 1911), pp. 214—222.

T. Harwood Pattison, *The History of the English Bible*, 5th ed., revised (Philadelphia: Judson Press, 1938), pp. 64—69.

J. S. Mombert, *English Versions of the Bible*, new and enlarged edition (London: Samuel Bagster & Sons, Ltd., n. d.), pp. 201—239.

Pollard, *Cranmer*, pp. 111—114.

J. F. Mozley, *Coverdale and His Bibles* (London: Lutterworth Press, 1953), p. 307, refers to "the secular powers, aided by Cranmer," as "promoting the cause of the English Bible."

¹⁹ Strype, *Memorials of Thomas Cranmer*, I, 90.

²⁰ *Visitation Articles and Injunctions of the Period of the Reformation*, eds. Walter H. Frere and William Kennedy (Alcuin Club Collections, XV) (London: Longmans, Green & Co., 1910), II (1536—58), 179.

Ibid., II, 117—119, paragraph 7 of the "Royal Injunctions of Edward VI, 1547" which may have been written by Cranmer. The injunction adds "... that all Christian persons are bound to embrace, believe and follow, if they look to be saved: whereby they may know their duties to God, to their sovereign lord, the king, and their neighbor. . . ."

²¹ Ibid., II, 249: "Whether you have every day some part of Holy Scripture read in English at your table, in the time of your meals."

interest in promoting Bible reading. Writing in answer to the demand that the English Bible be recalled (1549), he expressed his grief and defended the dissemination of Scriptures in the vernacular. It would serve, he said, for comfort, for edification, and for the refutation of heresy for laymen and for priests.²² "The Bible was Cranmer's Ark of the Covenant. . . ." ²³

Strype calls Cranmer "a great scripturist" and says that he was "the chief repaire of the reputation of the holy Scriptures."²⁴ His concern for Scripture may be seen from a letter addressed to Matthew Parker when Parker was invited to preach at London on July 22, 1548. He does not doubt that Parker "will purely and sincerely set out the holy scriptures, so as God's glory may be advanced, and the people with wholesome doctrine edified."²⁵ His Catechism, too, contains a panegyric of Scripture in the "Epistle" addressed to Edward VI that is worth quoting:

And what can be more apte to be grauen or paynted in the tender hertes of youthe, then Goddes holy worde? what can lead them a ryghter way to god, to thobedience of theyr Prince and to al vertue and honestie of lyfe, then the syncere vnderstanding of Gods worde? whyche alone sheweth the waye howe to knowe hym, to loue hym and to serue hym. What can better kepe and staye them, that they do not sodenly and lyghtly fall agayne from theyr fayth? What can cause them more constantly to wythstande thassaultes of the Deuyll, the worlde and the fleshe, and manfullye to beare the crosse of Christ, then to lerne in theyr youth to practise the same? And verely it semeth no new thing that the children of them that be godly, should be thus instructed in the faythe and commandementes of God, euen from theyr infancye. For doeth not God commaunde hys people to teache hys lawe, vnto theyr chylidren and chylidern? Hath not thys knowledge continued from tyme to tyme, amongst them to whome God promysed to be theyr God, and they hys people? Doeth it not appeare by playne expressed wordes of

²² Thomas Cranmer, "Answers to the Fifteen Articles of the Rebels, Devon, Anno 1549," *Works*, II, PS, p. 183.

It might be noted that the confutation of heresy is also a cogent argument in "Udall's Answer to the Commoners of Devonshire and Cornwall," *Troubles Connected with the Prayer Book of 1549*, ed. Nicholas Pocock (Westminster: printed for the Camden Society, 1884), pp. 141-145.

²³ Pollard, *Cranmer*, p. 229.

²⁴ Strype, *Memorials of Thomas Cranmer*, II, 637.

²⁵ Archbishop Cranmer to Dr. Matthew Parker, May 5, 1548, *Correspondence of Matthew Parker*, edited for the Parker Society by John Bruce (Cambridge: University Press, 1853), XXVII, 39.

In another letter Cranmer commends Parker for his "godly zeal in the advancement of God's Word." Archbishop Cranmer to Dr. Matthew Parker, February 17, 1848-49, *ibid.*, XXIX, 40.

Paule, that Timothe was broughte vp euen from a chylde in holy scriptures? Hath not the commaundementes of Almyghtye God, thartycles of the Christian faythe, and the Lordes Prayer, been euer necessarelye (since Christes tyme) requyred of all, both yonge and olde, that professed Christes name, yea though they were not learned to reade? For doubtless in these thre pointes is shortlye and playnle included the necessarye knowledge, of the whole summe of Christes religion, and of all thynges appertynyng vnto euerlastyng lyfe.²⁶

These words of Cranmer demonstrated the truth of what an eminent historian, writing for popular study, has said: "If Cranmer's greatest contribution to the English Reformation was his continuous care for the introduction of the Bible to the people, his next most important service was the provision of a service book in English."²⁷ The latter has been recognized more readily than the former. It is entirely in keeping with Cranmer's theology to emphasize his zeal for Scriptures and the dissemination of Scriptures. Between 1533 and 1553, during the time Cranmer was the leading churchman of England, seventy editions of the Bible or the New Testament appeared in English. Not all, but also not a few, of these were due to Cranmer's concern.²⁸ "Cranmer is fairly entitled to the chief credit for introducing . . . the open Bible; . . ."²⁹

²⁶ *A Short Instruction into Christian Religion*, being a Catechism set forth by Archbishop Cranmer in MDXLVIII: together with the same in Latin, translated from the German by Justus Jonas in MDXXXIX, ed. Edward Burton (Oxford: University Press, 1829), pp. xxxiii—xxxiv [cited as Burton, ed., *Catechism*].

²⁷ F. E. Hutchinson, *Cranmer and the English Reformation*, Teach Yourself History Library, ed. A. L. Rowse (New York: Macmillan Co., 1951), p. 93.

²⁸ T. H. Darlow and H. F. Moule, *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society* (London: Bible House, 1903), I (English) 4—59. Each edition is described briefly.

Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English. In the collection of Lea Wilson (London: 1845), "Preface," p. 5. Seven editions of Cranmer's folio Bible appeared between 1539 and 1541. They are No. 7, pp. 18, 19, L. Folio, April 1540; No. 8, p. 20, L. Folio, July 1540; No. 9, pp. 21, 22, L. Folio, May, 1541; No. 10, pp. 22, 23, L. Folio, December 1541; No. 11, pp. 23, 24, L. Folio, November 1540; No. 12, pp. 24, 25, Folio, November 1541; No. 13, pp. 25, 26, Folio, 1540. *Berthelet*.

H. S. Bennett, *English Books and Readers, 1475 to 1557*. Being a Study in the History of the Book Trade from Caxton to the Incorporation of the Stationers' Company (Cambridge: University Press, 1952), p. 34.

²⁹ Arthur D. Innes, *Cranmer and the Reformation in England* (New York: Charles Scribner's Sons, 1900), pp. 88, 89.

Of extreme importance in promoting the reading and use of Scripture was "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture," the first of the homilies in the *Book of Homilies* of 1547. It was almost certainly written by Thomas Cranmer.³⁰ It begins: "Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth."³¹ His exhortation for reading the Scriptures is theocentric:

For in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. In these books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom all things have their being and keeping up; and these three persons be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be; and also to know God, how good he is of himself, and how he maketh all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure, as much as, for this present time, is convenient for us to know.³²

Its benefits to mankind are such, Cranmer points out, that it ought to be read diligently. He cites both Chrysostom and Augustine to support his contentions. An interesting, almost incidental, remark indicates his Renaissance leanings: "Although other sciences be good, and to be learned, yet no man can deny but this is the chief, and passeth all other incomparably."³³ To him the Bible was meat, a "light lantern," a jewel, the best part.³⁴ Therefore the Scriptures ought to be read humbly, with a meek and lowly heart, with prayer. Even though some places be difficult to understand,

³⁰ *The Two Books of Homilies Appointed to Be Read in Churches*, ed. John Griffith (Oxford: At the University Press, 1859), photostatic copy of preface, p. xxvii.

³¹ "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture," Part I, Homily I, *Sermons or Homilies Appointed to Be Read in Churches in the Time of Queen Elizabeth of Famous Memory*, in two parts, to which are added the Constitution and Canons Ecclesiastical and the Thirty-nine Articles of the Church of England, 4th ed. (Oxford: At the Clarendon Press, 1816), p. 1.

³² *Ibid.*, p. 2.

³³ *Ibid.*, p. 4.

³⁴ *Ibid.*, pp. 2, 3.

they should be read diligently—a note that was necessary to the sixteenth-century reader. "If we read once, twice, or thrice, and understand not, let us not cease to, but still continue reading, praying, asking of others, and so by still knocking, at last, the door shall be opened; . . ." ³⁵ To Thomas Cranmer the Scriptures were "one of God's chief and principal benefits to mankind here on earth." ³⁶

Among those who valued Cranmer's position on the Scriptures was the German Lutheran Pietist August Hermann Francke. He issued a brochure on Cranmer to promote Bible reading. ³⁷ In that way Cranmer repaid part of the debt which he owed German Lutheranism.

II

CRANMER'S CATECHISM

The work popularly known as "Cranmer's Catechism" ³⁸—acknowledging Cranmer's interest in the instruction of the youth—was only in part the product of Cranmer's direct industry; more so, however, than was "Cranmer's Bible." In the case of the Catechism, Cranmer directly promoted its translation, edited it, and supervised its publication; he also wrote the dedicatory preface for it.

There has been some question about the actual translator of this book, for it was not originally written in English. The nineteenth-century editor of this work pointed out that the title on the preface page said that it was "ouersene and corrected" by Cranmer. ³⁹ The

³⁵ Ibid., pp. 6, 7.

³⁶ Ibid., p. 7.

³⁷ See A. H. Francke, *The Judgment of Archbishop Cranmer*, concerning the people's right to, and discreet use of, Holy Scripture: together with a comprehensive manual of directions for a profitable reading of the same by the celebrated Professor Franck (never before published in English). London: Burton and Briggs, 1816.

³⁸ *Catechismus That is to say a shorte Instruction into Christian Religion for the syngular commoditie and profyte of childre and yong people*. Set forth by the mooste reuerende father in God Thomas Archbyshop of Canterbury, Primate of all England, and Metropolitane. Gualterus Lynne excudebat 1548.

Walter Lynne, printer and bookseller, "was an ardent reformer who enjoyed the patronage of Cranmer." Bennett, p. 165. See fn. 28 above.

³⁹ Burton, ed., *Catechism*, p. iv; cf. p. 1. See fn. 26 above.

actual translator, he believed, may have been Rowland Taylor, John Ponet, or Thomas Becon;⁴⁰ it is very unlikely that Cranmer himself was the translator.⁴¹

Tite and Thomson count it as a work of "acknowledged religious excellence" and regard it as one of the real merits of Thomas Cranmer that "he published the First kind and familiar Manual of Religious Instruction for Children, which was ever placed in a Child's hands in England: . . ." ⁴² In examining the authorship of the English version they note the variations between the English and the Latin; these variations are, to them, "almost positive proofs of the hand of Cranmer being everywhere visible in the familiar and even maternal language of the English copy." They point out, also, that discretionary power is assumed in the variations "which none of the Archbishop's household either possessed or would have ventured on exerting." Then, too, two passages are added, not found in the Latin, "which are both expressed in the quaint, rural, and domestic English of Cranmer."⁴³ For these reasons they are inclined to the truth of the words set forth in the title of the preface that the translation was overseen and corrected by Cran-

⁴⁰ Ibid., p. viii. The recent biography of Thomas Becon cites Jacobs, who believed that Thomas Becon was the most likely translator of the Catechism. Derrick S. Bailey, *Thomas Becon and the Reformation of the Church in England* (Edinburgh: Oliver and Boyd, 1952), "Detached Note F," p. 137. H. E. Jacobs, *Lutheran Movement in England*, p. 324. H. E. Jacobs, "The Lutheran Element in Early English Catechisms," *The Lutheran Church Review*, III (July, 1888), 173—177.

⁴¹ Johann M. Reu, *Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1560*; Erster Teil: *Quellen zur Geschichte des Katechismusunterrichts*; Erster Band: *Süddeutscher Katechismus* (Guetersloh: C. Bertelsmann, 1904), 422 [cited as Reu, *Quellen*, I, 1] says "... Cranmer veranlasste eine Übersetzung derselben ins Englische."

Arthur Carl Piepkorn, "Anglo-Lutheran Relations During the Reign of Edward VI," *CONCORDIA THEOLOGICAL MONTHLY*, VI (September 1935), 679, calls it "a translation from Cranmer's pen."

⁴² William Tite and Richard Thomson, *A Bibliographical and Literary Account of the Volume of Religious Instruction for Children, Usually Denominated Cranmer's Catechism Printed and Published in A.D. 1548*. Drawn up from two copies in possession of William Tite. (Printed as a Memorial Book for the friends of William Tite and Richard Thomson of the London institution; seventy-five copies only [a copy in the Folger Shakespeare Library, Washington, D.C.] London: Charles Skipper & East, 1862), p. viii.

Later on they remark, p. 23: "... this most tender and pious little volume speaks such quaint, beautiful, and infantile English. . . ."

⁴³ Ibid., p. 24.

mer.⁴⁴ Despite an incidental remark of Cranmer to Gardiner,⁴⁵ claiming direct responsibility for the translation, the evidence as presented above is almost conclusive for the claim that Cranmer was editor rather than translator of the Catechism.⁴⁶

The original authors of the work were Andreas Osiander and Dominicus Slepner.⁴⁷ The English translation was made from a Latin translation of the original German Catechism. The title page of the Latin version stated that it was so translated (*e Germanico Latine redditus*).⁴⁸ The original German Catechism had been issued with the *Kirchenordnung* of 1533 promulgated by George of Brandenburg and the Council of Nuremberg. The second part contained Catechism sermons, each ending with the appropriate section of Luther's Small Catechism of 1529. This Nuremberg Catechism⁴⁹ by Osiander and Slepner was translated

⁴⁴ Ibid.

⁴⁵ See Burton, ed., "Preface," *Catechism*, p. iv.

⁴⁶ In his doctoral dissertation Gerhard S. Kuhlmann has examined the question of the origin of the translation carefully. He comes to the conclusion: "The assumption that Cranmer delegated some or the most of the work of translating to another is permissible and even very probable, but at the least he must have reviewed, revised, and corrected the whole work very carefully himself. . . . And such changes and variations as were made in the English translation from its Latin original . . . were undoubtedly made by Cranmer himself." Gerhard S. Kuhlmann, "Luther's Small Catechism in England in the Sixteenth Century," *Kirchliche Zeitschrift, herausgegeben von der Amerikanisch Lutherischen Kirche*, LXII (September 1938), 528.

⁴⁷ Reu, *Quellen*, I, 1, 421; Piepkorn, loc. cit. English authorities do not seem to be aware of this fact.

Kuhlmann, *Kirchliche Zeitschrift*, LXII (August 1938), 477—484. Kuhlmann is dependent almost entirely upon Reu.

⁴⁸ "Catechismus pro pueris et iuventute, in ecclesiis et ditone illustriss. principum, Marchionum Brandeborgensium, et inclyti Senatus Norimbergensis, breviter conscriptus, e Germanico Latine redditus, per Justum Jonam," Burton, ed., *Catechism* (second part), p. 1.

⁴⁹ Ibid., p. viii, indicates that Burton knew of the Brandenburg-Nuremberg Catechism through Seckendorff, "which he thought to have contained the very Catechism now under consideration." He said that "of this German original no copy has as yet been discovered." He did not know the authors of the German Catechism.

Seckendorff was not a very informative guide. He knew of the 1591 edition, but did not describe the work too accurately.

Veit Ludwig von Seckendorff, *Ausführliche Historie des Luthertums, und der heilsamen Reformation* . . . translated from Latin into German (Leipzig: J. F. Gleditsch und Sohn, 1714), pp. 1356—57 (Bk III, xxxv): ". . . und der andere den Catechismus Lutheri, dessen Nahme zwar nicht genennet wird, und einige Catechismuspredigten."

into Latin by Justus Jonas, Sr.; that Latin translation was translated into English, to be known as "Cranmer's Catechism."⁵⁰ A 1564 edition of the German is on hand,⁵¹ which has been compared with a reprint of the first (1533) edition.⁵² There can be no doubt of the dependence of the English on the Latin or the Latin on the German, nor may it be doubted that the German was the original.⁵³

The order of the six chief parts in Luther's Small Catechism is followed, also in the numbering of the Ten Commandments. The preface, e. g., is the same in the three versions.

To illustrate the interdependence of the three versions and the fact that Luther's Small Catechism was used as a basis, the following excerpt is given from "Die ander Predig. Von der Erlösung,"⁵⁴ "Secunda Contio de Redemptione,"⁵⁵ "The Seconde Sermon of Oure Redemption."⁵⁶

Darumb solt jhr nun /
meine liebe Kindlein /
von hertzen glauben
vnd vertrauen / in
Jhesum Christum den
einigen Son Gottes /
vnsern lieben HERRen /
vnd gar nicht zweyffeln
/ er hat für vns gethan
/ was wir thun solten /
vnd kontens nicht / Er
hat auch für vns ge-

Ideo, filioli, ex toto
corde credetis in Jesum
Christum Filium Dei
unicum, Dominum nos-
trum; nec dubitate, quin
satisfecit pro nobis, et
passus sit etiam pro
nobis, pro reatu nostro.

Atque per ipsum
habemus remissionem
peccatorum, et recon-
ciliati sumus Deo, ut

Wherefore good chyl-
dren, beleue ye with al
your heart in thys Jesus
Christ the onely Sonne
of God oure Lord, and
doubte not but that he
hath suffered for our
synnes, and contented
the iustyce of his Father
for the same, and hath
brought vs agayne vnto
his fauour, and made vs

⁵⁰ Burton, ed., *Catechism* (first part), p. 1.

⁵¹ The title page of the second part of the volume is *Catechismus oder Kinderpredig. Auffß new yetzo / dem alten Exemplar nach / mit sonderm fleisz widerumb gedruckt. Zu Nürnberg / bey Christoff Heussler. 1564.*

Reu, *Quellen*, I, 1, 422, mentions 16th-century editions in 1534, 1536, 1539, 1556, 1564, 1591, 1592.

⁵² Ibid., I, 1, 462—564, reprints the original as published by Johann Petereium in 1533.

⁵³ Frederick J. Smithen, *Continental Protestantism and the English Reformation* (London: James Clarke & Co., Ltd., n. d. [1927]), p. 77.

Reu, *Quellen*, I, 1, 421, 422.

Tite and Thomson, p. 3, show that two printers (Walter Lynne and Nicholas Hyll) each issued an edition of the *Catechism* in 1548.

Constant, *Reformation in England*, II, 253, is not correct in stating that it was simply a translation of the Wittenberg Catechism of 1539.

⁵⁴ Brandenburg-Nürnberg *Kirchenordnung*, Part II, *Catechismus*, XLIII, h. Reu, *Quellen*, I, 1, 516.

⁵⁵ Burton, ed., *Catechism*, Part II, 99, 100.

⁵⁶ Burton, ed., *Catechism*, Part I, 117, 118.

litten / was wir ver-
schuldet hetten / vnd
hat vns also vergebung
der sünde erworben /
vnd mit Gott dem
Vater versönet / dasz
er vns für seine Kinder
helt / und wann wir
inn diesem Glauben
bleyben / mit Christo
das ewig leben wil
geben.

jam habeat nos pro
dilectis filiis, et quando
perseramus in hac fide
daturus est nobis vitam
aeternam.

his wel beloued chil-
dren and heyres of hys
kyngdome.

What did Cranmer teach in this Catechism, which was translated under his supervision, regarding the Lord's Supper? In the original German the doctrine of Martin Luther was correctly set forth.⁵⁷ The English translation gives the meaning of the original:

Secondarily Christ saith of the breade, this is my bodye, and of the cuppe he sayeth, this is my bloud. Wherefore we ought to beleue, that in the sacrament we receyue trewly the bodye and bloud of Christ. For God is almyghte (as ye hearde in the Crede). He is able therefore, to do all thynges what he wil. And as saint Paul writeth he calleth those thinges whiche be not, as yf they were. Wherefore when Christe taketh breade, and saith. Take, eate, this is my bodye we ought not to doute, but we eat his veray bodye. And when he taketh the cuppe, and sayeth. Take, drynke, this is my blod, we ought to thynke assuredly, that we drynke his veray blode. And this we must beleue, yf we wil be counted Christen men.⁵⁸

It also includes the definition of the Sacrament of the Altar according to Luther's Small Catechism: "Es ist der ware Leyb / vnd das Blut vnsers HErrn Jesu Christi / vnter dem Brot vnd Wein / vns Christen zu essen vnd zu trincken von Christo selbs einge-
setzt."⁵⁹

The English translation of this definition of the Sacrament of the Altar reads: "Yt is the trew body and true bloude of our Lorde

⁵⁷ Brandenburg-Nürnberg *Kirchen-Ordnung*, Part II, *Catechismus*, LXXVII, n. v. Cf. Reu, *Quellen*, I, 1, 560, 561. See also Burton, ed., *Catechism*, Part II, 176, 177.

⁵⁸ Burton, ed., *Catechism*, Part I, 207, 208.

Piepkorn follows Pullan, Gasquet and Bishop, and others, in pointing out the omission of one sentence ("When he calls and names a thing which was not before, then at once that very thing comes into being as He names it"). He says that the rest of the passage is rendered in "equivocal language." Piepkorn, *CONCORDIA THEOLOGICAL MONTHLY*, VI (September 1935), 681.

⁵⁹ Brandenburg-Nürnberg *Kirchenordnung*, Part II, *Catechismus*, LXXIX, n. vj.

Reu, *Quellen*, I, 1, 563. Burton, ed., *Catechism*, Part I, 207, 208.

Jesus Christe, whiche was ordeyned by Christ him selfe, to be eaten and dronken of vs Christen people, vnder the forme of breade and wyne."⁶⁰

Later Cranmer maintained that the words "really" and "substantially" were not used in this Catechism, but the word "truly," because, he said, "we in the sacrament do receive the body and blood of Christ spiritually."⁶¹ Whatever Cranmer's explanation may be, it seems safe to say that in 1548 Cranmer held the Lutheran doctrine of the Lord's Supper, by 1550 he had gone over to the Reformed interpretation.⁶²

Contemporary judgments about this Catechism are interesting. John ab Ulmis wrote to Henry Bullinger: "For he has lately published a Catechism, in which he has not only approved that foul and sacrilegious transubstantiation of the papists in the holy supper

⁶⁰ Burton, ed., *Catechism*, Part I, 213.

⁶¹ Strype, *Memorials of Thomas Cranmer*, I, 228.

⁶² Burton, "Preface of the Editor," *Catechism*, pp. xvii—xxv, discusses the question of Cranmer's position on the Lord's Supper.

See also the notes of the editors of Cranmer's writings in *The Fathers of the English Church*; III, 30, 31, 318, 319. This volume contains "A Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ . . ." (usually called "The Book of the Sacrament"), written by Cranmer in 1550, pp. 327—520; also "The Answer . . . Dr. Richard Smith" by Cranmer, pp. 521—549.

The first volume of Cranmer's *Works*, edited by Cox and published by the Parker Society, contains his writings on the Sacrament of the Altar.

Cyril C. Richardson, *Zwingli and Cranmer on the Eucharist (Cranmer Dixit et Contradixit)*, M. Dwight Johnson Memorial Lectureship in Church History (Evanston: Seabury-Western Theological Seminary, 1949 [57 pp.], wrote in connection with the controversy carried on by Dom Gregory Dix and G. B. Timms. Richardson stressed that Cranmer emphasized the mystical union with Christ.

Piepkorn shows that Cranmer seems to have subscribed wholeheartedly to Luther's views until the middle of 1548 and by the middle of December he had gone over to the Helvetian position. Piepkorn, *CONCORDIA THEOLOGICAL MONTHLY*, VI (September 1935), 681—686.

Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes*: Vol. I: The History of the Creeds, 4th ed., revised and enlarged (New York and London: Harper & Bros., 1899), p. 601, says that Cranmer abandoned Luther's views on the Eucharist by December 4, 1548.

Pollard, *Cranmer*, pp. 234—245.

Even during his lifetime Cranmer's position was interpreted variously. *Original Letters*, PS, I, 13 n, 71, 72, 323; II, 383, 388.

Wiese, in telling the story, warns against syncretism. M. Fr. Wiese, *Den lutherske Kirke i England i den første Halvdel af det 16. Aarhundrede* (Decorah, Iowa, 1898), pp. 20, 57—62.

of our Saviour, but all the dreams of Luther seem to him sufficiently well-grounded, perspicuous, and lucid."⁶³ John Burcher reported:

The archbishop of Canterbury, moved, no doubt, by the advice of Peter Martyr and other Lutherans, has ordered a catechism of some Lutheran opinions to be translated and published in our language. This little book has occasioned no little discord; so that fightings have frequently taken place among the common people, on account of their diversity of opinion, even during the sermons. The government, roused by this contention have convoked a synod of the bishops to consult about religion. God grant they do not produce some prodigy!⁶⁴

The translation of the Catechism, however, is one more bit of evidence of the direct relations between the Lutheran Reformation, especially the reformation in Nürnberg, with the Reformation movement in England. It has also been used as the basis of American translations of Luther's Small Catechism⁶⁵ — one of the legacies of Cranmer to American Lutheranism.

III

"THE BOOK OF HOMILIES," 1547

Of greater importance than the Catechism was the *Book of Homilies*⁶⁶ issued in the year 1547. The book was a sermon book to be taken into the pulpit and read to the people, one sermon or homily each Sunday. There were twelve such sermons in the volume. The first laid the basis for all spiritual knowledge, a homily on Holy Scriptures written by Thomas Cranmer. The second homily dealt with original sin. The next treated of salvation; the fourth, of faith; the fifth, of good works. These three were written by Cranmer.⁶⁷ Cranmer, perhaps with Nicholas Ridley, edited this

⁶³ John ab Ulmis to Henry Bullinger, London, August 18, 1548, Letter CLXXXV, *Original Letters*, PS, II, 381.

⁶⁴ John Burcher to Henry Bullinger, Strassburgh, October 29, 1548, Letter CCXCVIII, *ibid.*, II, 642, 643.

⁶⁵ Kuhlmann, *Kirchliche Zeitschrift*, LXII (November 1938), 666.

⁶⁶ *Certaine sermons, or homilies, appoynted by the kynges maistie to be declared a redde by all persones vicars, or curates, euery Sondaye in their churches where thei have cure* is the title as given under 13639 in the *Short Title Catalogue of Books Printed in England, Scotland, & Ireland and of English Books Printed Abroad, 1475-1640*, compiled by A. W. Pollard and G. R. Redgrave (London: Bibliographical Society, 1926).

⁶⁷ The authorship of the various homilies is discussed by Hughes, *Reformation in England*, II, 95, n 4. He lists Homily I, III, IV, V, and IX as being by Cranmer. Smithen, *Continental Protestantism and the English Reformation*, p. 163, states that the 3d, 4th, and 5th homilies are usually attributed to Cran-

First Book of Homilies,⁶⁸ or, as the chronicler calls them, "certain Homelies, or Sermons, to be vsually read in the Church vnto the people."⁶⁹

The Homily of salvation, theocentric and Scriptural in its orientation, is divided into three parts. In the first part Cranmer sets forth that all men ought to seek their justification and righteousness alone in Christ's death and merits, for no one can be justified by his own good works. The second part is devoted to an exposition of the necessity of faith. The last part shows the futility of good works for earning salvation.

Let Cranmer himself speak. In the first section of his sermon, after quoting and expounding passages from St. Paul's letters, he says:

In these foresaid places, the Apostle toucheth specially three things, which must concur and go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly: and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us.⁷⁰

Again, in the second part of this homily, he writes:

But this proposition, "that we be justified by faith only, freely and without works," is spoken for to take away clearly all merit of our works, as being insufficient to deserve our justification at God's hands, and thereby most plainly to express the weakness of man and the goodness of God, the great infirmity of ourselves, and the might and power of God, the imperfectness of our own works, and the most abundant grace of our Saviour Christ; and thereby wholly for to ascribe the merit and deserving of our justification unto Christ only and his most precious blood-shedding.

This faith the holy Scripture teacheth; this is the strong rock and foundation of Christian religion: this doctrine all old and ancient authors

mer. Griffith [supra, fn. 30], p. xxvii, believes that the first homily was "probably written by Cranmer" and that the third, fourth, and fifth are by him. Griffith believes Ridley to be the author of the ninth homily, whereas J. T. Tomlinson, *The Prayer Book, Articles and Homilies: Some Forgotten Facts in Their History Which May Decide Their Interpretation* (London: Elliot Stock, 1897), p. 233, assigns this ninth homily "probably" to Cranmer and seems to have no doubt that Cranmer was the author of the first homily. See also the discussion by Cox, Cranmer, *Works*, ed. Cox, PS, II, 128 nl. He is certain that Cranmer wrote at least the third, fourth, and fifth homilies.

⁶⁸ Griffith pp. vii—viii and p. xxviii, where he says: "It is highly probable that Ridley took part with Cranmer in preparing the First Book. . . ."

⁶⁹ Grafton's *Chronicle*, II, 500.

⁷⁰ Cranmer, "Homily of Salvation," *Fathers of the English Church*, III, 555. Cranmer, *Works*, ed. Cox, PS, II, 129.

of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and suppresseth the vain glory of man. This whosoever denieth is not to be reputed for a true Christian man, nor for a setter forth of Christ's glory, but for an adversary of Christ and his Gospel, and for a setter forth of men's vain glory.⁷¹

Finally in the third part he presents the matter eloquently and again Scripturally:

Therefore to conclude, considering the infinite benefits of God, shewed and exhibited unto us, mercifully without our deserts, who hath not only created us out of nothing, and from a piece of vile clay, of his infinite goodness hath exalted us (as touching our soul) unto his own similitude and likeness; but also, whereas we were condemned to hell and death eternal, hath given his own natural Son, being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same; and in the same nature to suffer most shameful and painful death, for our offences, to the intent to justify us, and to restore us to life everlasting; so making us also his dearly-beloved children, brethren unto his only Son our Saviour Christ, and inheritors for ever with him, of his eternal kingdom of heaven.⁷²

The "Homily of Faith" has the subtitle "A Short Declaration of the true, lively, and Christian Faith." In it Cranmer distinguishes, first of all, between a dead faith ("which bringeth forth no good works, but is idle, barren, and unfruitful") and a quick or lively faith. The first kind is unprofitable; the faith lively brings forth good works. In simple language he exhorts the people to lead lives which shew the fruits of faith. "If these fruits do not follow, we do but mock with God, deceive ourselves, and also other men . . . but be sure of your faith, try it by your living, look upon the fruits that come of it, mark the increase of love and charity by it towards God and your neighbor, and so shall you perceive it to be a true lively faith."⁷³

⁷¹ Cranmer, "Homily of Salvation," *Fathers of the English Church*, III, 559; Cranmer, *Works*, ed. Cox, PS, II, 131.

⁷² Ibid., p. 134; Cranmer, "Homily of Salvation," *Fathers of the English Church*, III, 565, 566.

Pollard, *Cranmer*, p. 231, points out that Cranmer's views in this sermon "are scarcely distinguishable from Luther's own."

Tomlinson, p. 238, citing Fitzgerald, *Lectures on Ecclesiastical History*, II, 215, says that Melancthon's *Commonplaces, De vocab. gratiae*, "furnished the quarry from which this Homily was dug."

Constant, *Reformation in England*, II, 251, 252, stresses the Lutheran character of the homilies written by Cranmer.

⁷³ Cranmer, "Homily on Faith," *Fathers of the English Church*, III, 580, 581. The entire homily is found *ibid.*, III, 567—581; Cranmer, *Works*, ed. Cox, PS, II, 140.

The "Homily, or Sermon, on Good Works annexed unto Faith" follows immediately the "Homily on Faith." The introductory sentence of the sermon refers to the preceding homily. It continues with the declaration that works which are acceptable or pleasing to God cannot be done without faith; in the Scriptures God described what kind of works His people should walk in, in His Commandments not in men's commandments. Cranmer speaks out against "papistical superstitions and abuses" and delineates the will of God.⁷⁴

How often these homilies were read from pulpits in England during the second half of the sixteenth century and the first part of the seventeenth is difficult to guess.⁷⁵ There were 8,000 parishes in the England of Elizabeth; supposing that each homily was read in each parish once each year for a period of at least eighty years, then at least two generations of Englishmen heard these homilies of Cranmer. Surely God's Word as expounded by Cranmer did not return to Him void and the message of salvation by grace through faith brought forth fruit. Their doctrinal and confessional importance may be gauged from the reference in the eleventh article of the *Thirty-nine Articles*.

IV

"THE BOOK OF COMMON PRAYER"

Cranmer's greatest contribution to his own and later generations was probably *The Book of Common Prayer*. The ordering of the public worship of the church was a momentous task for the reformers, for Luther in Saxony and Petri in Sweden, for Calvin in Geneva and Bucer in Strassburg, and for Cranmer in England. That Cranmer wrote the liturgy and transferred the forms into the English language with great beauty and dignity is generally recognized. He is regarded as one of the great masters of English prose,

⁷⁴ *Fathers of the English Church*, III, 582—598; Cranmer, *Works*, ed. Cox, PS, II, 141—149.

⁷⁵ In Griffith, pp. xlvii—lviii is a "Descriptive Catalogue of Editions of the Homilies to the End of the Seventeenth Century." In 1547, the first year, six editions appeared from Grafton's press; three, from Whitechurch's. *Ibid.*, p. ix, and see p. lxxvii.

for he wrote "with a deep sense of reverence, a concern for seemliness and a delicate ear for the harmonies of the English language."⁷⁶

That the *Prayer Book* of 1549 must be ascribed to Cranmer may be seen from the fact that no formal commission nor a formal body of any kind is known to have been engaged in this work. Cranmer had been busy in liturgical studies.⁷⁷

In his compilation Cranmer used the Sarum Breviary, the Reformed Breviary of the Spanish Cardinal Quignon, the *Simplex ac pia deliberatio* of Hermann von Wied, Archbishop of Cologne (in reality composed by Martin Bucer and revised extensively by Philip Melancthon, Erasmus Sarcerius, and perhaps others), and the *Brandenburg-Nürnberg Kirchenordnung* by Osiander and Brentz.⁷⁸

⁷⁶ Hutchinson, *Cranmer and the English Reformation*, p. 104.

⁷⁷ Cf. e.g., Edgar L. Pennington, *The Church of England and the Reformation* (Eton: The Savile Press, 1952), p. 50.

Hughes, *Reformation in England*, II, 109, calls it "the work of Cranmer only and of those who thought like him."

Karl Ferdinand Mueller and Walter Blankenburg, *Leiturgia, Handbuch des Evangelischen Gottesdienstes*; erster Band: *Geschichte und Lehre des Evangelischen Gottesdienstes* (Kassel: Stauda-Verlag, 1954), p. 66, call it "das Werk von Cranmer." In a footnote, *ibid.*, n. 192, "Obschon wir keine Urkunden über die Entstehung der ersten Fassung besitzen, lässt die Einheitlichkeit der Sprache und der Struktur ebenso wie das ausserordentliche liturgische Feingefühl es als wahrscheinlich erscheinen, dass nicht eine Kommission, sondern ein Mann das *Book of Common Prayer* geschaffen hat."

⁷⁸ Francis A. Gasquet and Edmund Bishop, *Edward VI and the Book of Common Prayer: An Examination into Its Origin and Early History with an Appendix of Unpublished Documents*, 2d ed. (London: John Hodges, 1891), *passim*.

Luther D. Reed, *The Lutheran Liturgy: A Study of the Common Service of the Lutheran Church in America* (Philadelphia: Muhlenberg Press, 1947), pp. 127ff.

Francis Procter and Walter Frere, *A New History of the Book of Common Prayer, with a Rationale of Its Offices* (London: Macmillan and Co., Ltd., 1951), pp. 26—90.

Edgar C. S. Gloucester, "Introduction," *The First and Second Prayer Books of King Edward Sixth*, Everyman's Library edition (London: J. M. Dent & Sons, Ltd.; New York: E. P. Dutton & Co., 1913), pp. vii—xv.

Hughes, *Reformation in England*, II, 112, 113, with discussion of Quignon (Quinonez); lacking, however, a complete enumeration of all or even most of Cranmer's sources.

William Palmer, *Origines liturgicae, or Antiquities of the English Ritual*, 4th ed. (London: Francis and John Rivington, 1845), I, 228—234, has a dis-

The *Prayer Book* of 1552 contained decided modifications and changes due to the influence of Richard Hooper, John Knox, Martin Bucer, Peter Martyr, John a Lasco, and perhaps others.⁷⁹

It may be added, incidentally, that the *Prayer Book* of 1559 is an adaptation of the 1552 version, that the revisions of 1604 and 1661—1662 did not greatly alter Cranmer's work, and that the forms used today owe much to Cranmer.⁸⁰

No attempt will be made here to trace further the origins of the *Book of Common Prayer* nor to show the changes made from the First to the Second *Book of Common Prayer*. How the *Book of Common Prayer* came to influence the Lutheran liturgies in America must likewise remain untold here.⁸¹ To demonstrate, however, a close connection in at least one respect between the *Book of Common Prayer* and the liturgy of The Lutheran Church—Missouri Synod a careful comparison has been made between the col-

cussion of Quignon's Breviary and parallel columns showing the dependence of Cranmer on Quignon for preface to the *Book of Common Prayer* in 1549.

Jacobs, *Lutheran Movement in England*, pp. 218—229.

Smithen, *Continental Protestantism and the English Reformation*, pp. 215 to 235.

⁷⁹ Besides the references in the preceding footnote see the following: For the influence of Bucer's *De ordinatione legitima* on the Anglican ordination rite see E. C. Messenger, *The Lutheran Origin of the Anglican Ordinal* (London: Burns, Oates and Warchbourne, Ltd., 1934), pp. 1—56.

The influence of Peter Martyr, et al is discussed by Arthur Carl Piepkorn, *CONCORDIA THEOLOGICAL MONTHLY* (September 1935), 672f., 675, 677 to 679.

The judgment of Mueller and Blankenburg, *Leiturgia*, I, 67, can be repeated: "Im Gesamttypus steht das *Book of Common Prayer* den lutherischen Gottesdienstordnungen am nächsten."

Gasquet and Bishop, Appendix VI, p. 448, say: "The form of Institution in the *Book of Common Prayer* must consequently be referred for its origin to the Brandenburg-Nürnberg recension of the Lutheran recital and not to either the Roman or the Mozarabic."

Pollard, *Cranmer*, pp. 184—223 on First Edward and pp. 246—274 on Second Edward, has an excellent account.

⁸⁰ See the standard histories of the *Prayer Book*, especially Procter and Frere, *passim*.

⁸¹ For which see especially Reed, *Lutheran Liturgy*, *passim*. For an analysis of the influence of the *Book of Common Prayer* on the rite of the Lutheran Church in America, see Arthur Carl Piepkorn, "Anglo-Lutheran Relations," in *Pro Ecclesia Lutherana* (New York: The Liturgical Society of St. James, 1934) II, 64—69.

lects of Cranmer of 1549 and 1552 and the collects given in the *Lutheran Liturgy* for the Sundays and chief festivals of the church year.⁸²

Twelve collects are the same, identical except for changes in punctuation and modern spelling. They are: The collects for Epiphany, the first Sunday after Epiphany, the second Sunday after Epiphany, Sexagesima, Oculi, the collect for Matins on Good Friday, the collects for the tenth, fourteenth, twenty-first, twenty-second, and twenty-fifth Sundays after Trinity (used for the ninth, thirteenth, twentieth, and twenty-fourth Sundays after Trinity respectively in the Lutheran order of service). The collect for the third Sunday in Advent has a different word order in the Lutheran liturgy.

Twenty-three collects show only slight variations, a word or two, or a phrase. They are the collects for the following days or Sundays: St. John the Evangelist, third Sunday after Epiphany, fifth Sunday after Epiphany, Septuagesima, Ash Wednesday, Jubilate, Cantate, Rogate, Ascension (the Communion collect), Exaudi (as a collect for Ascension in the Missouri Synod liturgy), first Sunday after Trinity, the fourth, sixth, seventh, ninth, sixteenth, and twenty-third Sundays after Trinity (used on the third, fifth, sixth, eighth, fifteenth, and twenty-second Sundays after Trinity respectively in the Missouri Synod liturgy), the Purification of Mary (one), the Annunciation (one), St. Matthew, St. Michael, St. Simon and St. Jude (1549 only) (used on Evangelists', Apostles', and Martyrs' Days according to the Missouri Synod form), and All Saints.

In addition, nineteen other collects show greater variations in wording without, however, changing the thought. They are the collects for the following days or Sundays: Fourth Sunday in Advent, Innocents' Day, Circumcision, fourth Sunday after Epiphany, Reminiscere, Laetare, Palmarum, Easter (one of the collects at the first Communion—1549), Trinity, the second Sunday after Trinity, the fifth, eighth, eleventh, twelfth, thirteenth, fifteenth, seventeenth, eighteenth, nineteenth, and twentieth Sundays after Trinity

⁸² *Two Liturgies, 1549 and 1552*, PS, pp. 1—75 for 1549 and pp. 239—264 for 1552. See also the Everyman's Library edition, *The First and Second Prayer Books of King Edward the Sixth*.

The Lutheran Liturgy, Authorized by the Synods Constituting the Evangelical Lutheran Synodical Conference of North America (St. Louis: Concordia Publishing House, n. d.), pp. 48—215.

(used in the Missouri Synod liturgy on the fourth, seventh, tenth, eleventh, twelfth, fourteenth, sixteenth, seventeenth, eighteenth, and nineteenth Sundays after Trinity respectively).

Only six collects show serious deviations from those of 1549 and 1552. These are chiefly for saints' days. The collects that show alterations and/or omissions are those for the following Sundays or days: the twenty-fourth Sunday after Trinity (used on the twenty-third as above for the Sundays after Trinity following the second Sunday), St. Andrew, St. Matthias, St. Mark, St. James the Elder, St. Luke.

In pointing out these similarities it is not the thought of the writer to suggest that these collects were original compositions by Cranmer. Almost all of them are of pre-Reformation origin.⁸³ The *English* dress, however, is due to Cranmer; he made the exquisite translations for which the Lutheran churches of America owe him a large debt of gratitude.

V

THE "FORTY-TWO ARTICLES"

The *Thirty-nine Articles* of the Established Church of England and of the Protestant Episcopal Church of the United States set forth their doctrine. The candidate for ordination must declare that he believes "the doctrine of the Church of England therein set forth to be agreeable to the Word of God. . . ." ⁸⁴ That such a subscription provides for wide latitude in doctrine within a church body is evident. However, the fact that these articles exist much in the form that they do is attributable to the formulation of the *Forty-two Articles* by Thomas Cranmer.

The history of these articles, especially an intense analysis of their sources, cannot be set forth in detail. They have their Lutheran origins, but their Lutheranism was modified.

⁸³ Jacobs, too, pointed this out in his *Lutheran Movement in England*, pp. 297, 298.

Reed, *Lutheran Liturgy*, p. 269: "The framers of the *Book of Common Prayer* in 1549 provided a matchless series of English translations and adaptations. Two thirds of the Collects in First Edward are close translations of the terse Latin originals. Most of the remainder were original compositions (fourteen for saints' days alone), by Cranmer in 1549, or by Bishop Cosin in the revision of 1662."

⁸⁴ E. J. Bicknell, *A Theological Introduction to the Thirty-nine Articles of the Church of England*, 3d ed., revised by H. J. Carpenter (London, New York, Toronto: Longmans, Green and Co., 1955), p. 21.

The *Forty-two Articles* go back to the *Ten Articles* of 1536. The first five of these articles are doctrinal in nature, dealing with the rule of faith, the three sacraments, and justification.⁸⁵ The second part deals with ceremonies, rites, and usages in the church.

Jacobs has demonstrated with citations and comparisons in parallel columns the truth of his contention: ". . . the evangelical statements of the articles were taken not only largely from the Apology, but also largely from the Augsburg Confession, and other writings of Melancthon."⁸⁶ The *Ten Articles* were dependent on Melancthon,⁸⁷ since they were based on the Wittenberg Articles of 1536. However, the direct process by which this influence was exercised cannot be stated positively.⁸⁸

Two years later the *Thirteen Articles* of 1538 were written. They are the result of the deliberations of a German commission and an English commission, meeting in London. Vice-Chancellor Franz Burkhardt of Saxony, Georg von Boyneburg of Hesse, and Frederic Myconius of Gotha made up the German delegation; Cranmer headed the English divines.⁸⁹ With him were associated the Bishops

⁸⁵ Charles Hardwick, *A History of the Articles of Religion*: to which is added a series of documents, from A.D. 1536 to A.D. 1615; together with illustrations from contemporary sources, 3d ed., revised by Francis Procter (London: George Bell & Sons, 1876), pp. 39—48; Appendix I, pp. 237—258, for the text of the *Ten Articles*.

See also Smithen, *Continentalism and the English Reformation*, pp. 154 to 156; Schaff, *Creeeds of Christendom*, I, 611, 612; Pollard, *Cranmer*, pp. 103, 104; Innes, *Cranmer*, p. 89.

⁸⁶ Jacobs, *Lutheran Movement in England*, p. 95.

Laurence, *Eight Sermons*, p. 14, said that the Articles of 1536 "breathed the spirit of Lutheranism."

⁸⁷ Hardwick, p. 247; Hughes, *Reformation in England*, II, 29, 30; Rupp, *English Protestant Tradition*, pp. 109—114; Smithen, *Continental Protestantism and the English Reformation*, pp. 154—156; Constant, *Reformation in England*, II, 295.

⁸⁸ Rupp, *English Protestant Tradition*, p. 112.

Smithen, *Continental Protestantism and the English Reformation*, pp. 160 to 162, 171; Hardwick, pp. 60, 61.

Rupp showed the confused character of these documents, saying that "the *Ten Articles* were more garbled even than the Wittenberg Articles." Later he added the remark: "It sometimes appears that in exalting the Middle Way the English Church has elevated confusion of thought to the level of a theological virtue." Rupp, *English Protestant Tradition*, p. 114.

⁸⁹ H. Maynard Smith, *Henry VIII and the Reformation* (London: Macmillan & Co., 1948), pp. 140—144; Hardwick, pp. 52—65; Rupp, *English Protestant Tradition*, p. 115; Smithen, *Continental Protestantism and the English Reformation*, p. 102.

Hughes, *Reformation in England*, I, 357, is inaccurate here.

of Stokesly and Sampson, and four doctors, among them Barnes and Heath.⁹⁰ From the end of May into August they discussed doctrine and on through September. The result, as noted, were the *Thirteen Articles*, without public authority, unknown until the nineteenth century.⁹¹

That Cranmer used them when he continued his efforts to draw up a statement of faith during the reign of Edward VI is certain. The first draft of the *Forty-two Articles* was made in 1549 largely by Cranmer himself. After they had been submitted to the bishops, to the Council, to Cecil and Cheke, to the boy king, and then to his chaplains, they were revised once more by Cranmer. Not until June 1553, a few weeks before his death, were they formally authorized by Edward VI.⁹²

The Lutheran antecedents of the *Forty-two Articles* (and through them, together with the Württemberg Confession, of the *Thirty-nine Articles*) are not disputed. Three of the doctrines set forth in them, however, should be examined briefly, viz., justification, the Lord's Supper, and election.

Regarding justification the *Forty-two Articles* say: "Justification by only faith in Jesus Christ, in that sense as it is declared in the homily of Justification, is a most certain and wholesome doctrine for Christian man."⁹³ The "Homily on Justification" is the "Homily

⁹⁰ So Rupp, loc. cit.

⁹¹ Rupp, *English Protestant Tradition*, pp. 117, 118, for their headings and derivations. They are printed in full in Hardwick, pp. 259—276; Cranmer, *Works*, ed. Cox, PS, II, Appendix XIII, 472—480.

Jacobs, *Lutheran Movement in England*, pp. 136—139, emphasized their dependence on the Augsburg Confession. Schaff, *Creeds of Christendom*, I, 612 to 613. Pollard in his *Cranmer* did not discuss them.

⁹² Hardwick, pp. 66—114; Bicknell, *The Thirty-nine Articles*, pp. 10, 11; Smithen, *Continental Protestantism and the English Reformation*, pp. 171—176; Schaff, *Creeds of Christendom*, I, 614, 615; Hughes, *Reformation in England*, II, 137; Jacobs, *Lutheran Movement in England*, p. 340; Pollard, *Cranmer*, pp. 284—286. Constant, *Reformation in England*, II, 282—298.

⁹³ *Two Liturgies*, 1549 and 1552, PS, p. 528.

Article XI of the *Thirty-nine Articles* reads: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." Bicknell, *Thirty-nine Articles*, p. 199; Schaff, *Creeds of Christendom*, III, 494.

of Salvation" written by Cranmer himself. It teaches the fundamental truth of Scripture, emphasized by Martin Luther, enshrined in the watchword *Sola fide*.⁹⁴

Regarding the Lord's Supper the *Forty-two Articles* confess:

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another; but rather it is a sacrament of our redemption by Christ's death: insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a communion of the body of Christ; likewise the Cup of blessing is a communion of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine into the substance of Christ's body and blood, cannot be proved by holy writ: but it is repugnant to the plain words of scripture, and hath given occasion to many superstitions. Forasmuch as the truth of man's nature requireth, that the body of one, and the selfsame man, cannot be at one time in divers places, but must needs be in some one certain place; therefore the body of Christ cannot be present at one time in many and divers places. And because (as holy scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world; a faithful man ought not, either to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the sacrament of the Lord's Supper.

The sacrament of the Lord's Supper was not commanded, by Christ's ordinance, to be kept, carried about, lifted up, nor worshipped.⁹⁵

Cranmer erred here. His modification in the first paragraph "rightly, worthily, and with faith" goes beyond Scripture. His syllogism in the second paragraph against the "ubiquitists" is a *non sequitur*. He fails in his understanding of the Scriptural teaching

⁹⁴ Bicknell, *Thirty-nine Articles*, pp. 199–207, cannot be followed in his insistence on the "avoidance of Lutheran exaggerations" in this article. Rupp is a much better guide. Rupp, "'Justification by Faith' and the English Reformers," ch. viii in *English Protestant Tradition*, pp. 156–194. See also his *The Righteousness of God: Luther Studies* (London: Hodder and Stoughton, 1953), passim, for an exposition of justification.

E. Harold Brown, *An Exposition of the Thirty-nine Articles, Historical and Doctrinal*, 3d ed. (London: Parker & Son, 1856), pp. 274–315. Brown, p. 293: "That, which the English reformers meant by justification by faith, is, that we can never deserve anything at God's hands by our own works . . . that, though therefore we ascribe justification to faith only, it is not meant, that justifying faith either is or can be without fruits, but that it is ever pregnant and adorned with love, and hope, and holiness."

Gilbert Burnet, *An Exposition of the Thirty-nine Articles of the Church of England*, revised and corrected by James Page (New York: D. Appleton & Co., 1852 [originally published in 1699]), p. 160: "By faith only is not to be meant faith as it is separated from the other evangelical graces and virtues; . . ."

⁹⁵ *Two Liturgies, 1549 and 1552*, PS, p. 534.

of the two natures in Christ. Only in the last paragraph, against the Roman Catholics, does he come close to the Lutheran teachings.⁹⁶

However, on the doctrine of election in the *Forty-two Articles* Cranmer is much closer to Luther than to Calvin. Hughes points out: "The article on Predestination (17, 17) is largely taken from Luther's prolog to his commentary on the Epistle to the Romans."⁹⁷

Article XVII reads:

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his own judgment, secret to us, to deliver from curse and damnation those whom he hath chosen out of mankind; and bring them to everlasting salvation by Christ, as vessels made to honour. Whereupon such as have so excellent a benefit of God given unto them, be called, according to God's purpose, by his Spirit working in due season; they through grace obey the calling: they be made like the image of God's only begotten son, Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious, and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall: whereby the Devil may thrust them either into desperation, or into a recklessness of most unclean living, no less perilous than desperation.

⁹⁶ Much of the original article was embodied in Article XXVIII of the *Thirty-nine Articles*. The last two sentences of the second paragraph were dropped. For them was substituted: "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is faith." Bicknell, *Thirty-nine Articles*, p. 382.

The secondary literature on the interpretation of this article is extensive. Among others see: Smithen, *Continental Protestantism and the English Reformation*, pp. 198—207; Brown, *Exposition of the Thirty-nine Articles*, pp. 677 to 725; Burnet, *Exposition of the Articles*, p. 415: "By real we understand true, in opposition to both fiction and imagination: . . ."

⁹⁷ Hughes, *Reformation in England*, II, 137, without, however, any reference to Luther. See also Rupp, *Righteousness of God*, pp. 38, 39, for a discussion of this preface used by Tyndale, without, however, any reference to its relation to Article XVII.

Smithen, *Continental Protestantism and the English Reformation*, p. 187, recognizes the dependence on Luther; see pp. 183—191.

Smithen's reference is to Hardwick, *Articles of Religion*, p. 405. Ibid., pp. 403—406, is the reference given by Hughes.

Furthermore, although the decrees of predestination are unknown unto us; yet we must receive God's promises in such wise as they be generally set forth to us in holy scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God.⁹⁵

It is difficult to understand why anyone has confused the statement of Article XVII with Calvin's doctrine.⁹⁹ When compared with the Lambeth Articles of 1595, there can be no question of their Scriptural, Lutheran teaching.¹⁰⁰

Cranmer did not remain with the Scriptural teachings in all doctrines. His beliefs regarding the Lord's Supper, both in his early years and his last years, were erroneous. Cranmer wanted to remain true to the Scriptures, but he (was he influenced too much by his early humanism?) did not quite take his reason captive. His total reliance on his Savior remains as one of his noteworthy qualities, a reliance which he shows at his death on that twenty-first day of March, Anno Domini 1556, four hundred years ago.

St. Louis, Mo.

Jacobs, *Lutheran Movement in England*, said nothing about the dependence of Article XVII on Luther.

⁹⁸ *Two Liturgies, 1549 and 1552*, PS, p. 530.

⁹⁹ Brown, *Exposition of the Thirty-nine Articles*, pp. 413—416 makes a strong case for Lutheran influence, but stresses the "strictly Scriptural language." He seems to think Cranmer purposely avoided declaring himself decidedly.

Burnet, *Exposition*, p. 227, said that the explanation of the article could be made with "a latitude of different opinions," adding "and I leave the choice as free to my reader as the church has done."

Laurence, *Eight Sermons*, discussed the doctrine of predestination in Sermon VII, pp. 143—163 (and notes pp. 389—429); article XVII he examined in Sermon VIII, pp. 165—187 (and notes pp. 431—462). He found it impossible to reconcile article XVII, the doctrine of the Liturgy, or the Homilies with Calvinistic predestination.

Smithen, *Continental Protestantism and the English Reformation*, p. 188, agreed with Schaff that this Article XVII is "reformed or moderately Calvinistic." For Schaff's opinion see *Creeds of Christendom*, I, 616. Smithen had said on the previous page, p. 187: "Yet the fact remains that, though predestinarian, Article XVII is not strictly Calvinistic."

Constant, *Reformation in England*, II, 286: "In Article XVII 'of Predestination and Election' there is not a word which even suggests Calvin's doctrine."

¹⁰⁰ Article I of the Lambeth Articles states: "Deus ab aeterno praedestinavit quosdam ad vitam, et quosdam reprobavit ad mortem." The Lambeth Articles may be found in the *Works of John Whitgift*, edited for the Parker Society by John Ayne (Cambridge: University Press, 1853), III, 612, 613; Brown, *Exposition of the Thirty-nine Articles*, p. 417n. Schaff, *Creeds of Christendom*, III, 523—525.

An Open Letter to the Publisher of *Masonic Inspiration*

INTRODUCTORY NOTE: The person addressed in the following letter is Charles Van Cott. He is publisher of *Masonic Inspiration*, "a monthly bulletin to increase Lodge attendance and win the hearts and minds of members to Masonry." According to biographical information provided in his stationery, he is "a 32° Mason, a Shriner and Tall Cedar . . . a writer for twenty years on large city newspapers and magazines like the *Saturday Evening Post*. . . . Singlehandedly he succeeded in erecting a statue of gold honoring Brother Thomas Paine."

The "Open Letter" referred to in the following pages appeared in *Masonic Inspiration*, July 1955. Its full title is "An Open Letter to Lutherans Spreading Anti-Masonic Propaganda." In an earlier issue of *Masonic Inspiration* (April 1955) Mr. Van Cott published an article captioned "Martin Luther—Our Illustrious Brother Mason." The "Open Letter" is an elaboration of the earlier article; but it attempts also to refute arguments raised by Lutherans against Masonry. In a letter to the undersigned dated May 1, 1955, Mr. Van Cott writes: "Frank discussion is a good thing in a Democracy. I feel that if you would publicize the article [he had sent galley proofs of the "Open Letter"] and answer it anyway you see fit, it might help both sides of the case." We believed a good way to reply to Mr. Van Cott's article would be to do so in the form of a letter.

DEAR MR. VAN COTT:

This is a reply to your articles which appeared in *Masonic Inspiration* (April and July 1955), the one headed "Martin Luther—Our Illustrious Brother Mason" and the other "An Open Letter to Lutherans Spreading Anti-Masonic Propaganda." In the latter you attempt to provide evidence that though Luther may not have been a Mason himself, the friends who kidnapped and brought him safely to the Wartburg were members of the guild of *Steinmetzen* and therefore, so you conclude, Masons. In the same article you also attempt to refute objections raised by some Lutherans against religious and unchristian aspects and teachings of Freemasonry.

I hesitated for a long time to reply to your articles since you fail to adduce clear and incontrovertible historical evidence that Luther was a Mason and that Masons conceived and carried out the plot to seize Luther and take him to the Wartburg. Why reply to

such historically unproved assertions? Furthermore, your refutation of arguments raised by Lutherans against Masonry is not a refutation, but merely a reiteration of basic Masonic principles with which we are familiar. But I decided to reply for these reasons: (1) You write in your letter of May 7, 1955: "I feel that if you would publicize the article and answer it anyway you see fit, it might help both sides of the case." This is fair enough. No Mason with whom I have carried on correspondence ever made so gracious an offer. (2) You say in your "Open Letter": "I am forced by my conscience to answer these unfair attacks." I respect your conscience. I gather that what you say in the "Open Letter" is the result of careful thought and reflection. Therefore you deserve a reply. (3) You write in the same letter quoted above that your "Open Letter" "will go to some 600 Lodges" and that you planned to "publicize it widely." Apparently you did just that, for repercussions of this as well as of the earlier article reached our office, and so it seems members of your brotherhood are looking for a reply from this end.

May I begin by expressing my reactions to your argumentation that Luther was a Mason and that if he himself was not a Mason, the friends involved in the kidnapping plot were members of the craft. You say in your first article: "Martin Luther, the peasant who defied the Pope, became a Mason, according to his own story, fifteen days after his earth-shaking burning of the Pope's bull in 1520. Just a few months after joining the Craft armed Brethren rescued him from a plot to capture the 'Soul of the Reformation.'" Your "Open Letter," however, leaves the impression that you felt you had overstated the case. You write:

On pages 172 to 176 of this book [you are referring to Augustine Row, K. T., *Masonic Biographies and Dictionary*. Philadelphia, Lippincott, 1868] appears *what purports to be a statement made by Luther to his son. . . . In the absence of more direct evidence upon the subject, I herewith submit my opinion* as to the degree of credence which I think may be attached to the story. . . . It would be vain, therefore, to seek for a Lodge record bearing the name of Martin Luther. . . . *I think it highly probable* that both Luther and Melanchthon were members of the Brotherhood of *Steinmetzen*. [Italics mine.]

Your evidence that Melanchthon may have been a member of the *Steinmetzen* is so far-fetched that there is no purpose in entering in on it. In addition, you yourself admit: "This charter *is said to have emanated* from a convocation . . ."; you also say: "*I believe that it is not denied* that such a convocation was held at Cologne at the time named." (Italics mine.) Nevertheless, in spite of the absence of clear historical evidence that Luther and, for that matter, also Melanchthon were Masons, even though you so modify the sweeping initial statement in your first article that it virtually becomes a retraction, you are determined to demonstrate that Luther owed his life to the brave efforts of Masonic Brethren. You write:

Martin Luther *was* a Mason, loved his membership and praised the values he received from it; or, Martin Luther *was not* a Mason but was protected, sheltered and inspired by the Masons of his day. In either case, Mason in fact or enabled to defy the pope and promote the Reformation through the courage of his Masonic friends, Martin Luther would have quickly died a martyr, his bold body consumed by burning fagots, and Protestantism would have suffocated in its cradle had not the brave Masons of that era stood behind the rebel monk. . . . If Martin Luther was a Mason—fine! If he wasn't—at least he owed his life and success to the protection, sympathy and understanding of the brave Masons of his time. [Italics in text.]

Having posed for Lutherans this dilemma, you conclude: "Either way, it makes the anti-Masonic attacks of certain Lutheran synods a new record in ingratitude."

Now, Mr. Van Cott, your argumentation would be most embarrassing for "certain Lutheran synods" if you had provided irrefutable historical evidence for your assertions. But you provide no such evidence. Furthermore, it is exceedingly doubtful whether there is such evidence. You cannot demonstrate conclusively that there is a historical connection between the *Steinmetzen* and Masons as you employ the term "Masons." Enough information on Luther is now available to enable anyone interested in the facts surrounding Luther's life to examine the record and find out for himself. It is evident from your argumentation that you have two basic concerns: (1) You would like to claim for Masons the honor of having rescued the "Soul of the Reformation" and thus add

more luster to the achievements of Masonry; (2) You would like to have "certain Lutheran synods" appear as ungrateful wretches who, though calling themselves Luther's disciples, are, in reality, untrue to the teachings of the illustrious founder of Lutheranism.

But your futile effort to demonstrate that early sixteenth-century Masons rescued Luther and enabled him to carry out the work of the Reformation, damaging as it is, not to Luther and his followers but to your fraternity, is a matter of secondary importance. I find a more disturbing element in your "Open Letter"—disturbing to "certain Lutheran synods" (you have in mind Lutheran synods affiliated with the Evangelical Lutheran Synodical Conference of North America). My concern is that you, Mr. Van Cott, are the author of that article. I realize that in that article you are expressing only your own views, for your introductory paragraph informs the reader: "Many sections of the United States are being flooded with Lutheran-inspired leaflets, magazine articles, and other forms of propaganda—all against Masonry. I have read and studied these attacks. It is the policy of Official Masonry to ignore these onslaughts and let the recording of history prove who is right. But speaking for myself, uninstructed and uncensored by any Grand Lodge, I am forced by my conscience to answer these attacks." Nevertheless, your word carries weight in view of your high rank in Masonry and in view also of your journalistic prestige. What is even more disturbing to me personally is that "you read and studied these attacks," and that they evoked in you no other reaction than a restatement of glittering generalities in defense of Masonry. I am coming to conclude that Masonry does not wish or finds it impossible to gainsay the objections raised by Lutherans to the religious beliefs of the craft.

Before examining the five paragraphs of your rejoinder, allow me to share with you my concern regarding the nature and purpose of your organization. It is known as the "Ancient Fraternity Free and Accepted Masons." People therefore believe your organization to be a fraternity, a brotherhood. You repeatedly stress this feature of Masonry. You write: "Masonry is not a religion, unless striving for the Brotherhood of Man . . . is religion"; "Masonry is a Brotherhood of all creeds"; "Masonry welcomes to its Brotherhood Jews," etc.; "Masonry . . . practices the Brotherhood of Man"; "Men of

all creeds, professions, races and stations can meet in the one place in the world where Brotherhood with a capital B is a reality—the Masonic Lodge."

Frankly, I have never heard or read of anyone who disclaimed that Masonry is a brotherhood in the sense in which you define it, though I challenge your statement that the Masonic Lodge is "the one place in the world where Brotherhood with a capital B is a reality." My question to you is: Precisely how does Masonry give evidence that it is a brotherhood? You say: "Masonry . . . practices the Brotherhood of Man." What do you mean? Masonry is not a fraternal benefit society in the sense that it has a life insurance program like that of scores of other fraternal organizations. We know, of course, that Masonry maintains homes for the aged. The Shriners, whose membership is made up of 32° Masons and Knights Templar in good standing, do a great deal for suffering humanity, especially for crippled children. But the Shriners are not a Masonic body. *Statistics Fraternal Societies 1955* lists on pages 52, 53 some thirty widely known fraternal societies which do not provide insurance but pay benefits to their members. I note that the Ancient Fraternity Free and Accepted Masons is conspicuously absent from that list. I should therefore like to know precisely *how* Masonry practices brotherhood, especially "Brotherhood with a capital B." I have almost come to the conclusion that your fraternity practices also "brotherhood" in secret.

But granting that Masonry is a brotherhood, that the Masonic Lodge is "the one place in the world where Brotherhood with a capital B is a reality," that it is a brotherhood which practices brotherly love in an exalted degree, that performs works of charity, mercy, and benevolence far in excess of any other organization, secular or religious—granting all this, the question comes to me: What *else* is Masonry? What is it in addition to being a brotherhood? What are its other aims and objectives?

Some Masonic writers stress the allegory and symbolism of Masonic ritualistic ceremonies; others its religious features; still others its ethical emphasis; and yet others its patriotic ideals. Sometimes one gets the impression that Masonry regards itself as the founder and guardian of the basic principles of our government, though I still do not know whether *all*, or 51, or only 31 of

the 55 signers of the Declaration of Independence were Masons. Nor have I been able to discover to my satisfaction how many presidents of the United States were Masons. Your authorities differ in their opinions. Be that as it may. Every American is glad to know that also Masons played a part in the founding of our Republic, and every American is glad to know, too, that Masons are deeply and consistently concerned about preserving our American heritage. But sometimes one also gets the impression that the true goal of Masonry is to enlighten the American people regarding pretensions and encroachments—real or unreal—of the Roman Catholic Church. Therefore my question to you is: What *else* is Masonry besides being a brotherhood, and what are its other aims and objectives?

May I illustrate why I ask these questions. We have tried for years to grasp and understand the nature and objectives of Masonry apart from it being a brotherhood. We have spent many hours reading Mackey, Pike, Gould, Fort Newton, and other Masonic interpreters of Masonry. We have examined many rituals. We are regular subscribers to, and readers of, the *New Age* magazine. And yet, when we find it necessary to quote from a Masonic authority, we sometimes receive the curt reply: "Masonry recognizes no authorities!" Is this true?

This puts us into an embarrassing quandary. We are told: "Masonry recognizes no authorities!" But about the same time we discover that *New Age* refers to Albert Pike as "our great leader and teacher" (July 1955, p. 400) and that "the spirit of Albert Pike still guides Freemasonry to a better understanding" (August 1955, p. 471). Soon after we stumble on a statement like this: "He who truly understands Freemasonry knows that *it is a moral philosophy*. . . . No one who reads the Ancient Charges can fail to see that *Freemasonry is a strictly moral institution*." In the same article from which the quote is taken we also discover that Albert Mackey and Albert Pike are called on as witnesses (*New Age*, June 1955, p. 340). In the *Texas Grand Lodge* magazine (April 1953, p. 151) we read: "*Masonry is a system of ethics based on the principles of true religion*." Now we conclude: Masonry is, in addition to being a brotherhood, a moral institution, a system of ethics.

But we are soon disillusioned. We happen to page around in Mackey's *Masonic Ritualist* and note the statement: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this because *Masonry is a religious institution*, and we thereby show our dependence on and our trust in God" (p. 44). Sometime later we examine a Masonic Bible (Temple-Illustrated edition published by the A. J. Holman Co., Philadelphia) and discover in the introduction (p. 27) the statement: "The Bible is now so closely identified with the Lodge that, for Christian countries, it is one of the very few undisputed Landmarks of Freemasonry. Another is belief in God. These two essentials, belief in a Supreme Being and reverence for His Word, *establish beyond question the character of the Fraternity as a religious institution.*" (All italics in this and preceding paragraph are my own.)

You will, I trust, by now understand, Mr. Van Cott, that for some Lutherans Masonry is a most confusing thing, as confusing as Alice's Wonderland and Mr. Tomkins' world of modern physics. And so I repeat the question: What is Masonry besides being a brotherhood? Is it, or is it not, *a moral institution and system of ethics*? Is it, or is it not, *a religious institution*? And what about Masonic ritualism and symbolism? Are they merely trimmings and trappings intended, as some Masons tell us, to enhance the beauty of the Masonic Lodge and its practices? Or are they to be taken seriously, that is, are they intended to make meaningful those realities which members of the Lodge are expected to experience for the sake of becoming better members of the craft?

Perhaps the solution is something like this: Masonry is primarily a brotherhood, but it is also intensely interested in promoting morality and certain religious beliefs; it is genuinely interested also in national and international affairs, and its ritualism and symbolism are, at the least, a constant reminder of all goals and objectives of Masonry. Yet I nevertheless ask: What is the underlying philosophy of Freemasonry? What is the more or less audible *cantus firmus* discernible in all manifestations of Masonry? If you are disposed and able to answer these questions clearly and concisely, "it might help both sides of the case."

After this digression I shall now submit my rejoinder to your interpretation of the religious implications of Masonry. I shall quote in full each of your five paragraphs and then add my comments.

1. *Worship of the true God, Father, Son, and Holy Ghost.* Belief in a Triune God is the privilege of Lutherans. Masons believe *in the light as each individual sees it.* Masonry is not a religion, unless striving for the Brotherhood of Man, universal love, and the end of hatreds is religion. [Italics in text.]

"Belief in the Triune God is the privilege of all Lutherans." This is an unintended understatement. Belief in the Triune God is the privilege and one of the cardinal teachings of the entire Christian Church. All Christians believe that the Triune God alone is God and that all other "Gods," however they are named and defined, are fabrications of the human mind and therefore idols.

"Masons believe in the light as each individual sees it." What you apparently mean to say in terms of the context is that Masonry does not prescribe which "God" Masons should acknowledge as "God." Masonry therefore professes to be entirely neutral with respect to the name and nature of the Divine Being. But, unfortunately, Masonry is not neutral in this matter as I shall attempt to demonstrate a bit later. Masonry has a theology regarding "God."

"Masonry is not a religion." This is your personal opinion. As I have indicated above, some Masons say that Masonry is a "religious institution." What you obviously mean to say is that Masonry is not a religion in the sense in which Buddhism, Mohammedanism, etc., are commonly regarded as religions. May I suggest that we cease quibbling as to whether Masonry is or is not *religion*, or a *religion*, or a *religious institution*. More on this in a later paragraph.

2. *Salvation other than by faith in Jesus Christ.* Masonry in its early years had many Christian influences. It is not a Christian organization. It welcomes to its Brotherhood Jews, Mormons, Unitarians, Confucians, Buddhists, Freethinkers — *all men seeking a better world* and giving other men the right to worship as they please. [Italics in text.]

"Salvation other than by faith in Jesus Christ." Yes, Lutherans, in fact, all Christians, believe that "there is none other name under heaven given among men whereby we must be saved" (Acts 4:12) than the name Jesus. "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). This teaching of Holy Scripture constitutes the very essence of Christianity. Lutherans believe that the Church of Jesus Christ stands or falls depending on its relation to this teaching. Because they believe in the truth of this teaching and because they themselves have experienced the comfort of this teaching, they are most deeply concerned that this central doctrine, together with God's entire revelation in Holy Scripture, be proclaimed by the church through its pastors, missionaries, and teachers to all people, including Jews, Buddhists, Confucians, Mohammedans, and all others who do not know of it, so that these people, too, having come to faith in Jesus Christ, might have eternal life.

"It [Masonry] is not a Christian organization." You are absolutely right. Masonry does not make this claim as far as I know. But American Masonry *pretends* to be "Christian." In the Blue Lodge the Volume of the Law, that is, the Holy Scriptures (Authorized, or King James, Version) is one of the three "Great Lights." In a large-sized Masonic Bible (*The Holy Bible, Masonic Edition* [Chicago: The John A. Hertel Co., c. 1949]) we read in the introductory chapter (p.10): "York Rite is the Christian route of Masonry following the teaching of our Lord Jesus Christ who said: 'Suffer the little children to come to me and forbid them not, for of such is the kingdom of heaven.'" We also ask: How do you account for the "Christian" elements in the Royal Arch, the Order of the Red Cross, the Order of Malta, and the Order of the Temple (Knights Templar)? How do you account for the so-called "Christian" degrees in the Scottish rite (18° and 30°)? Why do Knights Templar and other Masonic bodies conduct their own Maundy Thursday service? Why do they have an Easter service to which they at times invite the public? And how do you account for the scores and scores of references and allusions to, and quotations from, the Holy Scriptures in the rituals of the three basic degrees? Check the A. J. Holman Temple-Illustrated edition

of the Masonic Bible, pp. 27—51. No, Masonry is "not a Christian organization." But it undeniably pretends to be "Christian" in character in many of its degrees. We admit that many Masons are thoroughly honest when they tell us that Masonry is "Christian." We know, too, that Masons sometimes become indignant when we tell them that, though Masonry professes to be "Christian," it completely disregards, in its basic degrees, Jesus Christ and His merits and is therefore, in reality, a counterfeit form of Christianity. We contend that Edmond Ronayne many years ago expressed the truth in his *Handbook* (pp. 28, 29) when he wrote:

All allusions made in the ritual to Solomon's Temple (Master Mason's Lodge) are only to be understood as symbolizing the erection of a spiritual temple in the heart, pure and spotless, which Freemasonry professes to build for every one of its members, Jew or Gentile, without the remotest reference to the name or atonement of Jesus Christ. In this way, and only in this, can the philosophy of Freemasonry and its true symbolism be rightly understood; and then it will be discovered that it is such a stupendous mass of infidelity and imposture that modern civilization never witnessed its equal.

"All men seeking a better world and giving other men the right to worship as they please." This sounds innocent enough. In fact, if Masonry aspires to this, it is truly pursuing a high and noble aim. But your statement must be interpreted in terms of its larger context. You say in the first of your concluding paragraphs: "Masonry is the greatest friend of all religions. Wherever it has thrived churches have been free. Where Masonry has been oppressed Dictators of church and state have reduced men to peonage, brain-washed progressive ideas, set civilization on a backward march."

These are sweeping statements and perhaps not intended to be taken too literally. In any case, Masonry is a foe of Roman Catholicism, numerically the largest representative of the Christian religion. Furthermore, I must remind you that Martin Luther, who was not a Mason, championed the Biblical principle that the kingdom of God is dependent for its growth and expansion, not on the sword but on the persuasive power of the Gospel of Jesus Christ, a principle which is embodied in the very structure of Lutheranism. May I also at least intimate that the horrible and

blasphemous oaths taken by those who are initiated, passed, or raised in the Blue Lodge, if they have any significance at all, compel one to conclude that they have in instances resulted in ostracism and perhaps even in cruel death for those who disassociated themselves from Masonry and who, for reasons of conscience, revealed its secrets. Masonry is a brotherhood. Granted. But it, too, is a sinful brotherhood subject to all the inclinations of the sinful human heart. Your last statement quoted above is so wide and sweeping that it would require a book to make a meaningful reply.

3. *Prayers made not in the name of Jesus Christ.* There can be only one God and Masonry asks all men to approach this one God as they see his manifestations. To pray to Jesus Christ only would be to favor one religion — the Christian church — and Masonry is not a religion, not a church, not the branch of any creed, but rather a *Brotherhood of all creeds seeking a better world.* [Italics in text.]

"To pray to Jesus Christ only would be to favor one religion." May I kindly ask you to recheck what you read in "Lutheran-inspired leaflets, magazine articles, and others forms of propaganda," regarding the place accorded Jesus Christ in Christian prayers. Christians — not Lutherans only — do pray to Jesus Christ, since they believe Him to be God's Son who with the Father and the Spirit is One God. But what particularly offends Lutherans and other Christians is that the prayers prescribed in the Blue Lodge do not invoke the Triune God and give not the slightest hint that they are offered in the name of Jesus Christ, that is, in complete dependence on His meritorious suffering and death. But, as you know, Masonry, in particular the Blue Lodge, does not allow for such prayers. And, so we are informed, individuals who have been initiated, passed, and raised in the Blue Lodge are regarded as full-fledged Masons in every sense of the term. We know indeed that Christian ministers officiating as chaplains in a lodge hall will, on occasion, address the Triune God and perhaps also conclude their prayer with the phrase "in the name of Jesus." Yet when they do so, they do so contrary to explicit directions of your brotherhood; and they do it only when they are reasonably certain that the lodge in which they offer up prayer does not include members who deny and reject Jesus Christ as the Son of God and the Savior of mankind.

"There can be only one God and Masonry asks all men to approach this one God as they see his manifestations. . . . Masonry is not a religion. . . ." I shall comment on both statements a bit later.

4. *Its burial ritual says that non-Christians will enter heaven* [italics in text]. The one great God operating the universe has a place for every one of his sons whom he created. To think that Christians only merit immortality is narrow and not in keeping with the omnipotent love of the Creator of this vast universe.

We are most grateful to you, Mr. Van Cott, for verifying, by implication, our interpretation of Masonic burial rituals. For we do say that according to these rituals every Mason who is given a Masonic burial goes to heaven. What is equally offensive to us is that according to your statement Christianity has no "corner" on heaven. At this point you are in total disagreement with the teaching of Holy Scripture. You are frank and open about it, and this we appreciate. But we must inform you that Holy Scripture makes it emphatically clear that whoever hears and knows but rejects Jesus Christ and His Gospel of salvation is eternally lost and damned, and that Gentiles, though they may not have heard the Gospel, are "without excuse" (Rom. 1:18-32) and are under the wrath and condemnation of the holy and righteous God.

"To think that Christians only merit immortality is narrow." I shall comment on this statement a bit later.

5. *Belief in the divine authenticity of the Holy Scripture* [italics in text]. This is in direct opposition to Masonry which demands a belief in God and the immortality of the soul as its sole religious test. Masonry recognizes that many men approach God in different ways and that to be dogmatic and set up one way as the only way is to make mockery of tolerance and brotherhood and set a roadblock against any possible Brotherhood of Man.

What you say in answer to the belief of Lutherans "in the divine authenticity of Holy Scripture" is from my point of view an evasion of the issue. May I explain. Lutherans believe that the Triune God revealed His will and grace only to the prophets of the Old Testament and to the Apostles and Evangelists of the New Testament, who recorded it by divine guidance in the writings of the Bible. Lutherans reject the belief of many people that the true

God made known His will and grace also in the Koran and other "sacred books" of Eastern religions. Therefore they are deeply concerned when they read that Masonry reduces the Holy Scriptures, even though it regards it a "Great Light," to the level of other "divine" revelations. But that is precisely what Masonry does. Fort Newton, one of the distinguished interpreters of Masonry, speaks thus of the Holy Scriptures: "Masonry invites to its altar men of all faiths . . . knowing that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God." [Quoted in the A. J. Holman Company Masonic edition of the Holy Bible, c. 1940, p. 52.]

"Masonry . . . demands a belief in God and the immortality of the soul as its sole religious test." As I suggested above, let us stop quibbling as to whether Masonry is *religion*, or a *religion*, or a *religious institution*. You admit that Masonry has a "religious test." I maintain that Masonry has a system of religious beliefs, that it has a theology. This I shall now attempt to demonstrate. I shall first present the Masonic doctrine of God and then the Masonic doctrine of man.

I. THE MASONIC DOCTRINE OF GOD

"Masonry demands a belief in God." You do not stop at that point. You make it explicit that Masonry professes monotheism, the belief in *one* God. You write: "Masonry asks all men to approach this *one* God." Elsewhere you speak of the "*one* great God." By implication you therefore reject polytheism, the belief in many "Gods." One might even infer from what you say that you reject theological dualism, the belief that there are two ultimate principles: one that is good and responsible for all the good in the world, and one that is evil and responsible for all the evil in the world. But you write that there is but *one* God. My question to you is: How do you arrive at this conclusion? Would you say that it is purely a construct of your mind? You will recall that according to the popular religions of the Greeks and Romans there were many "Gods." You may remember, too, that David Hume in his *Dialogs on Natural Religion* demonstrated to the deists of

his day that it is possible on rational grounds to arrive at either monotheism or polytheism. Nevertheless I am glad to know that Masonry, for reasons which I need not develop at this point, holds to monotheism. In any case, one basic element in your doctrine of "God" is that there is but *one* "God." (All italics in this paragraph my own.)

But you also define this one "God." You ascribe to him certain attributes and actions. You say of this "God" that he is a "great God." You refer to his "omnipotent love." You speak of him as the "Creator of this vast universe" and you refer to him as "operating the universe." You also admit that men should pay their respects to this "God," for "Masonry asks all men to approach this one God as they see his manifestations." I take this to mean that men are to honor and praise this "God," perhaps even implore him for help. You are certain, finally, that this "God" "has a place for every one of his sons whom he created." What you mean, if I interpret you correctly, is that this "God" will somehow and at some time appoint to each human being a place of eternal bliss in the hereafter. All this I gather to be the substance of your theology of "God."

The most serious flaw in your theology of "God" is that you assume "the omnipotent love of the Creator" and that "the one great God . . . has a place for every one of his sons whom he created." How do you know this? What is the basis for your assumption? Would it not be equally rational to assume that this "God," besides possessing "omnipotent love," is also a "God" of wrath and vengeance who punishes his fallen creatures and condemns them to eternal doom? As I see it, you are doing exactly what Pike does. He, too, defines "God" in most attractive terms. He refers to him as the "One, Supreme, Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence, the Creator, Disposer, and Preserver of all things" (Masonic Edition of the Holy Bible published by the John A. Hertel Co., Chicago, p. 17). But according to the same Albert Pike, the "God" of Masonry is also the "Absolute and Infinite Intelligence, which is the One Supreme Deity, most feebly and misunderstandingly characterized as an 'Architect'" (p. 9 in the John A. Hertel Company Masonic Bible referred to). In other words, Pike is merely fabricating a "God" according to his

own moods and poetic and philosophic fancies. Some modern scientists and philosophers are less anthropomorphically and idealistically inclined, and so they speak of deity as "energy" with a capital E.

We Lutherans say on the basis of divine revelation in Holy Scripture that there is only *one* God and that it is possible for man to have an inkling of the reality and even of some of the attributes and actions of this God. But we also say that man in his fallen state is altogether too much inclined to fabricate for himself a "golden calf" which he worships, that is, to make for himself images and likenesses of "God" which suit his own purposes. And so we believe that the true God, that is, the Triune God, may be known only from Holy Scripture, where He revealed Himself for what He is and does. There He informs man that He is truly the Creator, Preserver, and Ruler of this vast universe. There He also declares that man is a fallen sinner and the object of His terrible wrath. There He, and that is the chief and final purpose of His revelation, tells man that in His love and grace, and because of the sacrifice of His Son Jesus Christ on Calvary, He reconciled the world to Himself, so that everyone who believes in Jesus Christ and accepts in faith His redeeming love is saved now and forever.

II. THE MASONIC DOCTRINE OF MAN

The second part of the "religious test" imposed on Masons is, as you say, "belief in the immortality of the soul." I conclude that Masonry has also a doctrine of man. You believe that man has a soul. Again I ask: How do you know this? As you are aware, many people with a completely naturalistic and mechanistic outlook on life deny that man has a soul. They say that man has at best a bagful of psychological experiences, but no soul. You believe, too, that man's soul is immortal though you, in keeping with Masonic practice, do not define what "immortal" means to you. I need not remind you however that Masonic burial rituals are more explicit. They speak also of a resurrection of the body in terms such as these: "We commit his body to the grave. Earth to earth. Ashes to ashes. Dust to dust. There to remain till the trump shall sound on the resurrection morn." (George E. Simons, *Standard Masonic Monitor*, p. 217.) Furthermore, though you may

have attached no special significance to the term "merit" in the statement: "To think that Christians only merit immortality," I must comment on it. I cannot but infer that Masons believe that man *merits* immortality and, for that matter, other blessings which fall to his lot in this and in yonder life. I read in the *Temple-Illustrated Masonic Bible* (p. 2) that according to Masonic belief "character determines destiny." In Simons' *Standard Masonic Monitor* (p. 225) I note the statement in the funeral ritual: "That through thy love we may be received into thine everlasting kingdom to enjoy, in union with the souls of our departed friends, *the just reward of a pious and virtuous life*" (italics mine). In the same *Monitor* I read on p. 242: "May we so faithfully discharge the great duties which we owe to God, to our neighbor, and to ourselves, that when at last it shall please the Grand Master of the Universe to summon us into His eternal presence, *the Trestle-board of our lives will pass such inspection that it will insure unspeakable and perpetual happiness at his right hand*" (italics mine).

Masonry, so I conclude, may or may not be *religion*, a *religion*, or a *religious institution*, but it has a *system of religious beliefs*, it has a *theology* in which are included most basic religious elements. But this theology is not the theology revealed by God in Holy Scripture. It is in many respects a caricature of Biblical theology. In other respects it is in violent opposition to Biblical teaching. For this reason some Lutherans do not approve of the religious beliefs of Masonry.

May I, in conclusion, return to Luther. If Martin Luther had known that the friends who meant to rescue him in the forest at Waltershausen and to conduct him to the Wartburg were brethren of the craft in the sense in which you explicitly and by implication summarize the religious beliefs of Masonry, he would hardly have entrusted himself to them without offering the most stubborn resistance. He would have, of this I am certain, said words to them as harsh as those which the Savior Jesus Christ, according to Matt. 16:23, directed to Peter.

One final note regarding Luther. You quote with approval Luther's heroic confession at Worms, "It is neither right nor safe to act against conscience. God help me. Amen." Luther did say this. But Luther must not be interpreted out of context. His complete

closing statement at Worms reads: "Unless I am convinced by the testimonies of the Holy Scriptures or evident reason (for I believe neither in the pope nor councils alone, since it has been established that they have often erred and contradicted themselves), *I am bound by the Scriptures adduced to me, and my conscience has been taken captive by the Word of God*, and I am neither able nor willing to recant, since it is neither safe nor right to act against conscience. God help me. Amen." (Italics mine.)

"My conscience has been taken captive by the Word of God." Against such a conscience, Luther says, it is neither safe nor right to act. Lutherans who voiced their objections to the religious beliefs of Freemasonry are people whose "conscience has been taken captive by the Word of God." This is the ultimate reason that they dared to protest against the religious beliefs of Freemasonry. From your point of view, Mr. Van Cott, they were spreading "anti-Masonic propaganda." From their point of view they were, and still are, concerned only about confessing what they believe to be the Word of God recorded in Holy Scripture. They cannot do otherwise.

Respectfully,

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HOMILETICS

Studies on Free Texts from the Old Testament

ROGATE, THE FIFTH SUNDAY AFTER EASTER

PROVERBS 2:1-9

The Text and Its Central Thought.—Prov. 2:1-9 is one of the key passages in the entire book. It speaks of wisdom as a gift truly to be desired and searched for. He who has wisdom will be ready for the trials, the temptations, the problems, of life. He will be able to keep to the right way of life, a way that is pleasing to God. Therefore, Solomon urges: cry for, search for, wisdom as for hid treasure, and know that the Lord will hear your prayer, for He is pleased to give wisdom to His saints.

The Day and Its Theme.—Rogate Sunday urges the followers of the risen Christ to pray for the best gifts. Solomon shows his wisdom in urging that we consider the wisdom that God gives as the greatest of all gifts to be asked of Him. The text goes a bit farther than most of the New Testament texts appointed for this day. These speak of prayer: praying in Jesus' name; being insistent in prayer; praying in faith. Our text also shows us how to pray, but focuses our attention especially on the gift to be asked of God.

The Goal and Purpose of the Sermon.—If the preacher will meditate on the truths of our text, he will see wisdom as Solomon saw it. He will want to impress on his hearers what a blessing it is to have this gift of God, and he will urge his hearers to ask for, cry for, search for, wisdom until God gives it to them in richest measure. A brief study of wisdom is included under the next heading. But no study will take the place of prayerful meditation. God gives us the wisdom of His Word that we may preach it to others.

Sin Diagnosed.—Ye have not because ye ask not.

Opportunities for Explicit Gospel.—A hasty reading of Proverbs might cause a person to conclude that the wisdom referred to by Solomon is not the wisdom of God unto salvation. The theme of Proverbs seems to be "Right Living." The expositors of Luther's Small Catechism included a number of passages from Proverbs in the explanation of the Ten Commandments, but not a single one in the explana-

tion of the Creed. Under the Fourth Commandment we have Prov. 30:17 ("The eye that mocketh"), and 23:22 ("Hearken unto thy father"); under the Sixth, 23:31-33 ("Look not thou upon the wine"), and 1:10 ("My son, if sinners entice thee"); under the Seventh, 29:24 ("Whoso is partner with a thief"), and 19:17 ("He that hath pity upon the poor"); under the Eighth, 19:5 ("A false witness"), 11:13 ("A talebearer revealeth"), and 31: 8,9 ("Open thy mouth for the dumb"). It would have been a simple matter to find clear passages for the other Commandments as well.

If we were to tear these passages out of the context of the whole book, we could give people the impression that Proverbs is a book of ethics and morals. But a proper study relates all of this right living to the wisdom which Solomon urges us to ask for. Wisdom, according to Solomon, "reproves . . . pours out her spirit" (1:23); "counsels men to fear the Lord" (1:29f.); "helps men dwell safely and to be quiet from fear of evil" (1:33). When wisdom enters, discretion preserves us from the evil man (2:12) and from the strange woman (2:16). And it is a wisdom that God must give (2:6). Obviously, this is more than ethics. Wisdom places its possessor in a position of fear and love and trust in God, whom he knows as the covenant God. Wisdom is more than a knowledge of facts. It is a deep understanding of God's relation to us and our relation to Him, resulting in an ability to choose the proper, godly course and to follow through. For the believer in the Old Testament the godly life was dedicated to the same God to whom we dedicate our life, to Him who loved us and gave Himself for us. An interpretation of the divinely inspired Book of Proverbs which ignores Christ makes the truth a lie. No man can follow Solomon's directions for right living until he has heeded his plea to search for wisdom as the greatest gift of God.

Illustrations and New Testament Parallels.— Paul makes wisdom and understanding the object of his prayer in Col. 1:9-14, asking the Lord to give these gifts to the Colossians. Also to the Christians addressed in the Epistle to the Ephesians, where he prays "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation *in the knowledge of Him.*"

It is important that we see no less in the wisdom of which Solomon speaks than we see in the letters of Paul. The fact that Solomon lost this wisdom of God for a time does not rule out a proper conception of it while he was writing the Book of Proverbs. He, too, saw in Christ the Power and Wisdom of God.

Compare also Hebrews 11, where the writer speaks of saints before and after Solomon's time, who lived the godly life described in Proverbs. God says of them that they did it *by faith*.

Outline

Today and Every Day, Ask God for Wisdom

I. It is a gift which God wants to give us

A. Because of what it is (a right knowledge of God and our relation to Him);

B. Because of the manner in which it will affect our whole life (keeping us on the "way" of His saints. New Testament also speaks of our life as a "way").

II. He therefore wants us never to cease asking for it

A. Thus keeping us conscious of its worth (treasure, cp. Proverbs 8 and 9);

B. And of its Giver (Jehovah, the covenant God. Note His love, His mercy, His help, vv. 7-9).

Springfield, Ill.

MARK J. STEEGE

ASCENSION DAY

PSALM 110

The Text and Its Central Thought.—This psalm of David is quoted more frequently than any other in the New Testament. References to this Psalm include Matt. 22:44; Mark 12:36; Luke 20:42; Acts 2:34; 1 Cor. 15:25; Heb. 1:13; and 1 Peter 3:22. The text for Ascension is sometimes limited to the first four verses. V. 1: Jehovah speaks this word to the Messiah. The right hand is the emblem of the almighty power of God, without limitation. Joshua 10:24 explains the meaning of footstool. This final victory will be seen by all on the Day of Judgment. Jesus is coequal with the Father and shares in the work of conquering the enemies. V. 2: In His kingly office He rules over all His enemies. The King's strength reaches into the very midst of the enemies, where He establishes His kingdom. V. 3: The church mobilized for God and the work under the King-Priest has the qualities of youth. Christ is in the midst of His people, who follow Him because of the desires of their heart. The people shall be willing. Christ's army of workers is made up of volunteers. Enemies are dominated; His people are led. V. 4: The priestly office is introduced abruptly

here with a solemn oath by Jehovah, who confirmed the office. Jesus is our Priest, not only by His intercession for us but also by His supreme sacrifice. He offered up His own blood and established an eternal redemption and atonement for us.

The type of the different, higher, and unchanging priesthood is Melchizedek. He was both king and priest; he had no father or mother who are mentioned in God's book. His priesthood was not inherited; he neither received it from a father or mother or gave it to a son. So Jesus was not born of Levi but of Judah. Christ was above the Levitical priests. Cf. Heb. 7:26-28. For Melchizedek see Heb. 6:20 to 7:28. Through His office as Priest, Jesus won eternal redemption for us.

The central thought of the text is that Christ, coequal with the Father, has ascended on high and seated Himself at the right hand of God the Father, where He fulfills His kingly functions and is our great High Priest.

The Day and Its Theme.—Ascension. This is the coronation day of Jesus. The Gospel, and especially the Epistle from Acts, gives us the New Testament accounts of the ascension. This marks the completion of the earthly life of Jesus and is confessed in the Apostles' Creed. The Propers tell us that this Jesus, our King-Priest, will come again.

The Goal and Purpose of the Sermon.—The sermon ought to strengthen our faith in Jesus, who completed His work; it ought to give us comfort that He as our Savior also rules with almighty power from His throne on high. Christians will take comfort amid all the problems of life in the fact that the Lord God *Omnipotent* reigneth. Jesus, the High Priest who offered Himself for our sins, now intercedes for us.

Sin Diagnosed and Remedied.—The text does not directly mention sins. It speaks of Jesus, who gave Himself for our sins. Enemies are all those who are without Christ.

Opportunities for Explicit Gospel.—A brief review of the suffering, death, and resurrection, and the whole priestly office, of Christ will fit in well here to show the progression of the life of Christ to heaven. V.4 especially deals with the pure Gospel.

Illustrations and New Testament Parallels.—The Gospel, and especially the Epistle, will give the introduction and the New Testament side of this psalm. As Queen Elizabeth was queen and functioned as such for many months before her coronation, so also Jesus, who as our King was crowned on Ascension Day.

Outline

The Ascension Story: Jesus Has Ascended in Exaltation

Introduction: The word from the Apostles' Creed and the New Testament account of the ascension from Acts.

- I. Jesus rules as our King from the right hand of the Father
 - A. He conquers the enemies. No matter how strong evil is, our King rules over all. Hymn 262:3.
 - B. He leads His people. They follow Him with love.
- II. Jesus, our High Priest
 - A. He is Priest after the order of Melchizedek.
 1. He is King and Priest.
 2. He did not inherit the priestly office.
 - B. He performed the priestly duties.
 1. He was the great Sacrifice.
 2. He now intercedes for us.

Conclusion: With joyful readiness we honor and obey, trust and believe in, and work for, our King-Priest, Jesus, our ascended Lord.

Buffalo, N. Y.

JOHN E. MEYER

EXAUDI

PSALM 27:1-6

The Text and Its Central Thought.—The psalmist David here converts a very unpoetical subject into high-flown jubilation. Two verbs for *fear* in verse one are used: יָרָא and פָּחַד. The one is the shaking kind so as to tremble; and the other the kicking kind, or the jumping fears. He does not try to localize this feeling to any particular occasion. It is a general observation of the everyday processes of life. At this point we already channel the central aim of this sermon, in keeping with the theme in the outline below, to describe the tensions of life as the text develops them. In v. 2 the fear tension is further particularized: the enemies who narrow you, put you in a tight place; the foes, who breathe hot down your back, *anschnauben*. These are the unorganized tensions that mob you with animal ferociousness, "to eat up my flesh." Being a military man, he casts his tensions into military terms in v. 3, which leads one to consider the more organized type of tension, as when they are stacked against you, just one thing at a time.

Though this type of tension may seem easier to handle, it is more frightening. It seems so final and inevitable. The ragged wounds inflicted by a mob of fears are in contrast to the swipe of a sharp sword or a clean bullet hole. What is the difference? They are variations that give the preacher the opportunity to speak of them. "In this will I be confident." In what? that God is my Light, *יְהוָה אֱנִי*, my Deliverance (Salvation), *יִשְׁעִי*. Jehovah is the Fortress of my life, *יְהוָה מְעוֹזִי*. One thing, *אֶחָד*, emphasis, I ask from Jehovah; now I excavate to the very bottom, that I may live in the house of Jehovah. If you can live your life with God, you can live with anybody or anything, anywhere, even in hell and with yourself. Religion is a full-time matter. How long? All the days of my life *כָּל־יְמֵי חַיִּי*. What will he do there, living in such a state? to feast the eyes upon the splendor of Jehovah. V. 5: For in the day of evil He shall hide me in His tent; He shall cover me in the shelter of His palace. For the tensions that stare you in the face, from which you would like to crawl in somewhere, God will give refuge. So it is for the tensions when you want to see nothing or nobody; so it is also when you want to see everything, a high commanding view of all things at your feet, on a rock. V. 6: at this time, and now, my head will be lifted up above my enemies on every side. In the one, there is the relief of head low and covered; here it is the relief of chin up and a commanding view, head high. The splendor of God is comprehended in the elevated head of the crucified Son of God. Hanging on His neck, we see the tensions all around: the darkness above and the rocks split beneath, and the blazing heaven beckoning above it all on the horizon. So elevate yourself, lean upon and over His shoulder, see your tensions tended and relieved. From private meditation he leads over to a public demonstration in church. V. 6: Therefore will I sacrifice (slaughter) in His tent sacrifices with shouts of joy. I will sing and make melody to Jehovah. There will be vocal and instrumental expressions of thanks.

The Day and Its Theme.—Exaudi Sunday takes its name from the Introit, which is the verse following the text immediately: "Hear, O Lord, (when) I cry with my voice: have mercy also upon me, and answer me." The particular matter for which the Christian heart raises its voice today is the tension in his life. The text is an expression of experiences that cover a wide range of life's problems. One must gear it down. For the text runs fast and free, which is its grandeur and its challenge. The theme suggested for the day is, "Live Your Life Through the Power of God." This may be reduced even more to one

phase of life, namely, its tensions. The text lines them up in various categories, and they are there for the preacher to develop, which could well be done in the first part of the sermon. Show plainly that the tensions are there and what they feel like. In Part II proceed to show how to get rid of them. The theme to cover these two phases is the one outlined below: "Tend Your Tensions."

The Goal and Purpose of the Sermon.—To bring the hearer to an activity similar to that of the writer of this hymn, both in private and in public. That is, to talk about his religion, His God, in connection with the tensions of his life. We cannot all be hymn writers and psalmists in the polished sense. But we can be that informally and intimately with our God privately. Publicly there is the church service, in which we have the hymnal, the psalms, and the organ. There is the confession of sins, of admitted tensions between God and ourselves; there is the absolution of tensions relieved. There is the bearing of tensions to the altar in Communion, and there is the leaving of them there. If we pray, "Deliver us from evil," then it is for us to go where God has provided the deliverance. Purpose: To develop another tension: the tension for a full-time, God-attended life.

Sins to Be Diagnosed and Remedied.—Some people think they can tend their tensions by leaving them alone. Neglect never kills a tension. Nor will fancy words and godless psalms of rhyming nonsense help. Even Christians try them, e. g., "Every cloud has a silver lining," "In the sweet bye and bye," "We'll live through it!", "Blah, blah your blues away," "Something will turn up." But in vain they look for something to turn up, etc. These are expressions that should be replaced by this text. Admonition to church and Communion attendance: "Ye have not because ye ask not," because ye come not.

Appointments for Explicit Gospel.—"The Lord is my Light." It is not just a man saying something, but to show that this is really so and that God wants it so. Christ Himself says it in similar language several times: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness" (John 12:46). The text is filled with terms that imply the Gospel message: light, salvation, strength (fortress), the beauty of the Lord; He shall hide me, set me on a rock, lift up my head. The suspension of tensions between heaven and earth is resolved in the Cross of Jesus Christ.

Illustrations and New Testament Parallels.—Introductory thoughts of an illustrative nature could be as follows: Engineers who concern themselves with the amount of stress and tension of given materials in the construction of a building. Exacting studies in the tensions of dead weight, crushing, stretching, torsion and twist. Add to each of these the measure of resistance to shock when force is applied suddenly. This introduces the text and theme in a tight unit. The illustrations of the introduction spill over into each part. If the building engineer will look to the dead tension of a church beam, how much more should the pastor look to the tensions of the living souls assembled under the church roof! Then, with text in hand, size up their tensions, and put them down by the power of the Word. The previous paragraph of this study has reference to the New Testament balance in the words of Christ.

Outline

Tending the Tensions of Life

I. You have them

A. The Psalmist describes his.

1. Fear (v. 1) general: the quivering and the jumping.
2. Fear (v. 2) as an unorganized mob, ferocious.
3. Fear (v. 3) as an orderly army, inevitable defeat.

B. They are there, they exist, they come: size them up (in the family, relationship, business, among the nations, the youth in school, with yourself, with God).

II. Tend them

A. Size them down with the Psalmist, privately.

1. How some tend them; then don't.
2. Get God into your life (v. 1). Terms for God and Christ.
3. Live with God, confidence (vv. 3, 4), meditation. Close the eyes (v. 4), head high and eyes open (v. 6a), and tensions relax.

B. Set them down publicly, in church (v. 6b).

1. Open demonstration, hymns, prayers, this psalm.
2. Let God answer your prayer "Deliver us from tensions"—through the sermon, absolution, and Communion.

Schaumburg, Ill.

F. A. HERTWIG, JR.

PENTECOST

JOEL 2:28-32

The Text and Its Central Thought.—According to the Hebrew text the words of Joel are divided into four chapters. What the KJV and the RSV designate as 2:28-32 are 3:1-5 in the Hebrew text. In this study we shall, however, follow the division contained in the English texts.

V. 28: "And it shall come to pass afterward," after things had so happened. These words refer back to what had been previously said in 2:18-27. God had promised deliverance and reason for joy. Some commentators find a reference in 2:23 to "the teacher of righteousness." Compare also margin of KJV.—God promises, "I will pour out My Spirit on all flesh." רִיחִי, My Spirit (cf. Is. 30:1; 42:1; 44:3; Ezek. 36:27). יִשָּׁפַךְ, to pour out, to cause to flow. בָּשָׂר, flesh, mankind. That which does not have "real" life (cf. John 3:6; 1 Cor. 2:14).—The result of this outpouring of God's Spirit will be that sons and daughters will prophesy. יִבְּרַח, to call; to speak. "To cause to bubble up, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind" (Gesenius-Tregelles). "Old men will dream dreams." "Young men will see visions."

V. 29: כֵּן, "even" (RSV), "also" (KJV), in addition. God promises to pour out His Spirit on "servants" (KJV), "menservants" (RSV), slaves, and upon "handmaids" (KJV), "maidservants" (RSV). "Not a single case occurs in the whole of the Old Testament of a slave receiving the gift of prophecy" (Keil).

Vv. 30, 31: "Blood and fire and columns of smoke" (RSV), the turning of the sun into darkness, blood on the moon, are signs that will precede "the great and terrible Day of the Lord" (cf. Is. 13:6ff.).

V. 32: Deliverance and safety are promised to "all who call upon the name of the Lord," for they "shall be those whom the Lord calls."

In vv. 28 and 29 Joel's prophecy concerns itself with the beginning of the New Testament era (cf. Acts 2:16). This beginning was to be marked by the outpouring of God's Spirit on all flesh. The outpouring of God's Spirit would result in prophesying, the dreaming of dreams, the seeing of visions, the breaking of barriers of age, sex, and society. In vv. 30 and 31, God, speaking through Joel, then speaks of the end of the New Testament age. According to v. 32, those whom the Lord has called and who in turn call upon Him will survive and escape.

The central thought is that God will pour out His Spirit to call unto Himself people who will serve Him in this life and call upon His name forever.

The Day and Its Theme.—The Introit begins with the announcement: "The Spirit of the Lord filleth the world: Hallelujah!"

In the Collect, God is asked to send His Holy Spirit to His faithful people to teach them to have right judgment and "to rejoice in His holy comfort."

The Old Testament lesson is the subject of this sermon study.

The Epistle (Acts 2:1-13) contains the account of the birthday of the Christian Church, the beginning of the New Testament era.

The Gospel (John 14:23-31) includes Christ's promise of "the Comforter, which is the Holy Ghost" (v.26).

The theme for the day: God gives His Spirit to the church.

The Goal and Purpose of the Sermon.—To bring our hearers to an awareness that they are living in the last times in order that they—by the Spirit's working through Word and Sacrament—may be able to stand in faith in Christ at the hour of death and on the Day of Judgment.

Sins to Be Diagnosed and Remedied.—We—and our people—do not appreciate the blessings that are ours because God gives His Spirit to us and to all His church. Nor do we always live as people who are living out the last chapter of the world's history.

Opportunities for Explicit Gospel.—The outpouring of the Holy Spirit is a gift of God's love. The Holy Spirit calls us by the Gospel. The Holy Spirit, through Christ, brings us to faith so that we call upon the name of the Lord. We shall "escape" and be numbered among "the survivors" because the Holy Spirit has worked faith in us and has kept us in Christ.

Illustrations and New Testament Parallels.—In the Pentecost sermon that is recorded in Acts 2:14-21, Peter uses Joel 2:28-32a as his text. In referring to the happenings of Pentecost, Peter says, "But this is what was spoken by the prophet Joel" (RSV). Peter, in quoting the first part of 2:28, uses the words "And in the last days it shall be" instead of "And it shall come to pass afterward." To illustrate the idea that we are living in the age of fulfillment of Joel's prophecy we can refer to indications that the Holy Spirit has been poured out—and is still being poured out—on all people; the interest in personal evangelism; the gathering of people in Christ's church regardless of race, age, sex, position in society.

Matthew 24 and Luke 21:5ff. give us Christ's picture of the end of the New Testament age. To illustrate the thought that we are

living out the last chapter of the world's history we can refer to the storms and floods that have plagued the coasts of our nation as well as to earthquakes and droughts.

Outline

God Pours out His Holy Spirit on All Flesh

I. Joel's prophecy

A. Began to be fulfilled at Pentecost (Acts 2:16).

B. Is still being fulfilled today.

II. All who are in Christ have been filled with the Holy Ghost

A. We were "flesh" (cf. John 3:6; 1 Cor. 2:14).

B. The Holy Spirit has brought us

1. To a knowledge and conviction of sin.

2. To call upon the name of the Lord (Jesus Christ, our Savior).

III. The Holy Spirit continues to work through Word and Sacrament

A. That we (old, young, male, female, etc.) may now prophesy (speak for Christ).

B. To give us the power to stand in our faith in Christ

1. In the hour of death.

2. On the Day of Judgment.

Marion, Ind.

ARTHUR F. GRAUDIN

TRINITY

JEREMIAH 10:8-16

The Text and Its Central Thought.—The text presents a sharp contrast between the majesty of the true God and the utter vanity of all false gods. False gods are "the work of the workman." They appear to be wonderful; however, they are wood covered with a veneer of silver and gold. They wear blue and purple and thus give the appearance of royalty, but they are not what they pretend to be. True, they are attractive because they are the work of cunning men, but their beauty is deceiving and worthless (v.9). False gods have no power. They are doomed to perish (v.11). False gods have no life. They are vanity. They are lies (vv.14 and 15). "The true God is the living God" (v.10). He is eternal. He made the heavens and the earth. He preserves all things (v.12). He has power over the elements (v.13). He rules over the nations (v.10). Those who trust and

worship false gods will perish with their false gods (v. 18). Those who trust and worship the true God will be enriched through God's blessing (v. 16).

The Day and Its Theme.—The suggested theme for the day, "The Triune God Is Supreme in Power and Love," fits the text perfectly. The same is true of the Introit, the Gradual, and the suggested Collects for the day. All point to the majesty of the true God, Father, Son, and Holy Ghost, Creator, Redeemer, Sanctifier, and the blessedness of the man who believes in Him.

The *Parish Activities* theme, "The Church, the Body of Christ, Serves Youthful Members," becomes significant in the setting of the text and the theme for the day when we remember that the duty of the church is to encourage its members unto a stronger faith in, and a closer walk with, the true God.

The Goal and Purpose of the Sermon.—The purpose of this sermon is to teach the wisdom of worshipping the true God. The wisdom of such worship becomes very clear when compared with the utter folly of worshipping idols.

Sins to Be Remedied.—Sin against the First Commandment. The worship of idols always was, is now, and always will be a common and a terrible sin. It is the devil's delight to deceive men into such worship. In our day and in our land idol worship is not as bold and shameless as it was during the day of Jeremiah. However, just therein lies its danger. Many imagine that they are engaging in true worship, but because they do not worship the true, the Triune God, they are guilty of idol worship.

Opportunities for Explicit Gospel.—At first glance it appears that this text offers little or no opportunity for explicit Gospel. This, however, is not true. The text emphasizes the wisdom of worshipping the true God. And the true God is not only the God who created all things, but also the God who redeemed men from the curse of their sin. He is also the God who kindles the fires of faith within the hearts of men by lifting their eyes to look unto Calvary and Him who was wounded that they might be healed. The true God created, redeemed, sanctifies. Just therein lies the wisdom and the glory of worshipping the true God.

Illustrations.—The text itself contains ample material to illustrate the wisdom of worshipping the true God. For example, the true God is living, everlasting, omnipotent. The false gods are "the work of

the workman." They are wood covered with gold and then clothed with blue and purple. They are "the work of errors." There is no breath in them. They perish.

Outline

What Do You Mean, "I Believe in God"?

I. Do you believe in a god

A. Who is the work of the hand of man? (V. 9.)

B. Who is not what he pretends to be? (Vv. 9, 14.)

C. Who will perish? (Vv. 11, 15.)

II. Do you believe in the God

A. Who is the Creator and Preserver of all things? Also Redeemer and Sanctifier. (Vv. 12, 13.)

B. Who is true and wise? (Vv. 10, 12.)

C. Who is both living and everlasting? (V. 10.)

San Antonio, Tex.

R. WIEDERAENDERS

BRIEF STUDIES

A DISCUSSION OF THE DIVORCE PROBLEM

On account of the magnitude of this problem and its many ramifications our readers will be interested in what a writer in *La Luce*, the paper of the Waldensian Church in Italy, has to say on this subject. In the issue of November 11, 1955, under the heading "Church, Matrimony, and Divorce," Paolo Bosia prints an article of which we herewith submit a somewhat free translation. Its special tenor can be well understood if we consider church conditions in the country where it originated. No commentary is needed.—

We have noticed that the Christian Church when it finds itself confronted with a practical problem on which the Holy Scripture has not given a definite and clear pronouncement has the tendency in a dictatorial way to adopt for its official and binding practice the most rigorous and harsh solution. This is the case evidently because it is much easier to sustain a rigorous and Draconian practice than a solution which occupies itself with the actual conditions of human beings and considers their earthly problems with sympathy.

The extreme position is always an indication of egotism and weakness and must support itself with a strong admixture of fanaticism.

When one studies the subject of Christian marriage, one soon sees that no one can entertain any doubt as to its holy character and its unique bond, ordained by God; and this without any recourse to a sacerdotal pretense which wishes to make of matrimony a true and proper sacrament that cannot be dissolved.

Jesus has spoken of matrimony in a way which does not leave any doubt as to its nature: "Have you not read that the Creator in the beginning created male and female and said: Therefore a man will leave father and mother and be joined to his wife, and the two will be one flesh? Therefore what God has joined together let man not separate" (Matt. 19:4-7).

At the base of matrimony there is a natural instinct—love—which makes two beings of opposite sex to turn to each other for a sexual union on which depends the propagation of the race.

This love is not merely a physical passion! It includes the disposition which makes two beings wish each other well and look with joy upon each other's presence; it includes furthermore the tender-

ness which produces mutual aid and the desire to advance the happiness of the being who is loved; there is found in it also the desire to render protection, which makes the stronger defend the weaker and the weaker at the same time to devote tender care and service to the defender.

Who, besides, is not able to see, that the physical passion (or to use the terminology of Freud, the libido) constitutes only one element of love and precisely that which, when it is deprived of the other elements, cannot any longer be truly called love but only a creature instinct which tends to lower man's nature and bring him down to the level of a mere animal!

St. Paul tells us to guard against this pseudo-love. He writes Col. 3:19: Husbands, love your wives, and be not bitter against them. And 5:25: Husbands, love your wives as Christ has loved the church and has given Himself for it.

There can be no doubt about the Christian conception of marriage, which is confirmed by Jesus in that terse sentence: "They are no longer two, but one; let man not separate what God has joined."

The contemporaries of Jesus must have been amazed at this holy conception of matrimony as set forth by Christ, because they were moved to exclaim: If such is the case of a man with regard to his wife, then it is not expedient to take a wife (Matt. 19:10). To the question whether it is permissible to repudiate one's wife (a thing often done by Israelites), Jesus responds by reaffirming the indissoluble nature of marriage contrary to the practice introduced by Moses, and He added the explanation that it was on account of the hardness of their hearts that Moses permitted a person to send away his wife, and stated that from the beginning it was not thus (Matt. 19:8). It is therefore certain that the Christian ideal of marriage includes its indissoluble character.

Finally, Jesus does not confine Himself to reaffirming the ideal. He also takes into account the difficulty inherent in our human life. For this reason he completes His instruction thus: "It has been said, Whoever repudiates his wife let him give to her a document of divorce. But I say to you whoever dismisses his wife, save for the reason of fornication, makes her become an adulteress" (Matt. 5:31).

Also in Matt. 19:9 the same instruction is expressed: "I say to you that whoever dismisses his wife, if it is not for the reason of fornication, and marries another, commits adultery."

The point which is here brought into focus is this. In reaffirming the ideal of matrimony as indissoluble Jesus contemplates at least one

case in which matrimony is broken and in fact dissolved: the case where the sin of adultery has been committed. This breaks and annuls the matrimonial bond and permits the innocent party to remake his or her life by entering upon a new marriage without thereby committing the sin of adultery.

Against this undeniable fact there have ranged themselves those who maintain that matrimony is forever indissoluble (some call it directly "eternal," meaning that it is not limited to this life). They have dashed to the ground the provision of Jesus. They finally take recourse to the old puerile device of assuming that this word probably was a later interpolation because it does not agree with their theory. But this word is clear and resists every attempt of sabotaging it. Jesus admits at least one case in which matrimony ceases to exist and is destroyed by the sin of one of the two spouses. It is a sad case, but it is an incontestable fact, and Jesus takes action concerning it; and from it certain logical consequences derive. No church of Christ therefore has the right to deny—on the basis of the instruction of Jesus—the possibility that a marriage can be destroyed, for example by adultery, with the possibility of a new marriage. Still less may it consider itself authorized to disregard the clear word of Jesus in order to substitute for it its own theory. There is no one who can deny *a priori* the possibility that there may be other cases (as grave as adultery) in which matrimony through the fault of one of the partners can be destroyed.

Everyone may emphasize that which he personally holds more useful and more expedient; he may exalt the serious character of the matrimonial bond; he may have his personal opinion for or against the rupture of this bond and the consequences which follow. But no one dare say, "The Lord forbids in every case the setting aside of matrimony." On the contrary, the Savior has indicated at least one case in which on account of sin a marriage has ceased to exist.

We maintain that this fact must be kept in mind when we consider what to do when the tragedy in question intrudes on human life. It is more Christian to take action with a view to the consequences which arise than to pursue opportunistic phantasies by concluding that a given marriage in reality never existed (even if there are five children) through some fault in the prenuptial consent.

WILLIAM F. ARNDT

THEOLOGICAL OBSERVER

THE BEGINNINGS OF CHRISTIANITY AND THE QUMRAN SECT

Under the heading "The Significance of the Qumran Texts for Research into the Beginnings of Christianity" Prof. Oscar Cullmann of the University of Basel, in the *Journal of Biblical Literature* (December 1955), points out, among other things, that the difference between the theology of Christianity and that of the Qumran sect leads us to hold to the originality of the early Christian Church. The French historian Ernest Renan (1823—1892) suggested that Christianity began as a sort of Essenism. But the recently found Qumran texts show that "the evolution which one generally supposes from an early narrow Judaistic Christianity to a later universalistic Hellenistic Christianity is an artificial *schema* which does not correspond to historical reality." There are indeed certain points of contact between early Christianity and the Qumran sect, pertaining not to any relatedness between its "Teacher of Righteousness" and Jesus, nor in the way their person and work may have been conceived by their first disciples, but in other teachings and especially in the life and organization of the two communities. Thus the members of the Jewish sect called themselves the "new covenant" and "the poor." They, moreover, had a "common meal" and "baptisms," or baths, as also a "community of goods," though at these points there occur also differences, especially concerning the central position of Christ, for whose stress on freedom from the Law and asceticism there is no counterpart in the Qumran texts. The Qumran sect's "Teacher of Righteousness" lived, died, and was honored after his death as a *prophet*, but never as the Suffering Servant, who died vicariously for the sins of the world. The texts say nothing of an atoning death as do the Gospels. So also is Pauline theology, which orients everything from the central saving act of Christ's expiatory death, fundamentally different from that of the Qumran texts. The decisive difference in Christology proves the originality of the early Christian Church.

JOHN THEODORE MUELLER

THE QUMRAN SCROLLS AND THE JOHANNINE LITERATURE

The *Catholic Biblical Quarterly* (Nos. 3 and 4; July and October 1955) analyzes very interestingly the similarities and differences between the Qumran Scrolls and the Epistles and Gospels of St. John. Between the Qumran Scrolls and the Johannine literature there exist indeed striking similarities of expression and thought, but there is a basic difference between their theologies, and that is Christ. Both

conceive of the world as divided into two camps of light and darkness and see these camps arranged under personal leadership. For Qumran the leaders are the two created spirits, or angels of light and of darkness (truth and perversion); for St. John, however, the leader of light is the uncreated Word, while the leader of evil is the prince of this world. And Christ is the point of difference between John and Qumran with respect to the ultimate constituent of the sons of light (p. 418 f.). . . . "There remains a tremendous chasm between Qumran thought and Christianity. No matter how impressive the terminological and ideological similarities are, the difference that Jesus Christ makes between the two cannot be minimized. . . . The Essene sectarians were not Christians, and the recognition of this will prevent many misinterpretations. On the other hand, it is even more incorrect to turn the early Christians into Essenes. . . . We do not think that the adaptation of Essene terminology and ideology to Christianity in the NT makes Christianity an Essenism, any more than the use of Platonic terminology and ideology by the Fathers makes it a Platonism. Christianity is too unique to be classified as any earlier 'ism'" (p. 571).

JOHN THEODORE MUELLER

FRENCH PROTESTANTISM TODAY

Today when our interest in mission work in France is perhaps greater than before because of the larger missionary projects of our church in that country, it may be well for us to consider the many problems which Christianity there faces, as these are presented under the above heading by Prof. Paul Ricoeur, professor of philosophy at the University of Strasbourg, in the *Christian Century* (October 26, 1955). The present troubles of the French people may be traced principally to three causes: that the Reformation never gained a permanent foothold in France, that the 18th-century enlightenment radically disturbed France more than any other country, and that since the middle of the 19th century the French working class has become thoroughly dechristianized. The workers' desertion of the churches accounts largely for the widespread conversion of the French people to Communism. In view of these problems, French Protestantism is seeking new attitudes toward Roman Catholicism, for while many features, such as the intensified worship of the Virgin Mary and the claims of political Catholicism, have widened the disagreement between the two church bodies, nevertheless there are problems which both denominations have in common and which call for a complete renewal of their relations to each other. A very serious problem in France is that of the thoroughly secularized civilization that faces all

Christian groups. French Protestants no longer have the illusion of a Christian civilization. This problem of secularization has affected especially the French school system, which renders religious teaching or Christian culture impossible. An attempt has been made to establish private schools in which religious training is an important objective, but these are as yet too small and few to exert a widespread wholesome influence. Communism, however, remains the greatest problem of all, and its solution is the great challenge of French Protestantism. May it not be a challenge confronting also our church?

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Madrid.—The Spanish government closed down the Evangelical Theological Seminary here, believed to be the only institution of its kind in Spain. No explanation was given for the action. The seminary has been in existence for about 70 years. It had been jointly sponsored by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church.

A chapel connected with the seminary was allowed to remain open. The Rev. Theodor Fliedner, chapel pastor who has been associated with the seminary for many years, declined to comment on the closure order. Last year Pastor Fliedner, a native of Germany, had some trouble with the Spanish authorities, but the difficulties were overcome.

An American embassy spokesman said Ambassador John Davis Lodge had sent a report on the closing to the State Department in Washington.

Madrid.—The Spanish Evangelical Church protested to the Ministry of Interior against the government's closure of the Evangelical Theological Seminary here. The church message contended that the closing violated Article VI of the Spanish Constitution, which provides that "no one will be molested on account of his religion, creed, or the private practice of his cult."

The protest was signed by the Rev. Gutierrez Marin, president of the Spanish Evangelical Church, which was formed in 1950 as a federation of Presbyterians, Congregationalists, Methodists, and others. It had sponsored the seminary with the Spanish Reformed Episcopal Church.

Minneapolis, Minn.—A white Lutheran clergyman is playing a leading role in aiding the 60,000 Negroes of Montgomery, Ala. (population 120,000) in their boycott of the city's bus system, the *Minneapolis Tribune* reported. He is the Rev. Robert S. Graetz, 27, pastor of

Trinity Lutheran Church in Montgomery, which has some 200 members. All of them are Negroes. The boycott is a protest against "an ironclad segregated seating arrangement under which frequently discourteous drivers can hold seats open for whites no matter how many Negroes are left standing," the *Tribune* article said.

Because of his aid to the Negro cause, Pastor Graetz was arrested by the Montgomery county sheriff and briefly detained at the county jail, two tires on his car have been slashed, and his pregnant wife has had to answer eight or ten abusive telephone calls a day, the *Tribune* reported. Pastor Graetz has supported the movement—he calls it a "protest" rather than a boycott—from his pulpit and by becoming one of a few white car-owners who have joined with some 300 Negroes in making their cars available to transport the protesters.

The clergyman also has sent a weekly newsletter about the boycott to other white ministers in the city "to acquaint you with certain facts which have been almost completely overlooked (intentionally or otherwise) by the local press." The letters have explained the position of the Negroes as well as the state and city laws on bus segregation.

Because his church receives financial support from the American Lutheran Church board of America missions, Mr. Graetz sent a full account of his activities to ALC headquarters in Columbus, Ohio.

Tribune reporter Richard Kleeman contacted the denomination's headquarters by telephone but said he was unable to learn whether any action supporting or reproving Mr. Graetz is in the wind. However, Mr. Kleeman said, "there was this indication. I asked the ALC official to whom I spoke whether the Church favors racial integration in general.

"Yes," he replied quietly, "that would be the Christian way, wouldn't it?"

Geneva.—*Le Courier*, Roman Catholic daily published here, criticized the Spanish government for closing down the Evangelical Theological Seminary in Madrid. It called the closure "utterly improper." In an article written by its editor in chief, Rene Leyvraz, the paper declared that the action would embarrass Catholics in various parts of the world who were insisting on their right to maintain Catholic schools.

"It is not by injustices of this kind toward a minority community that General Franco will defend the Catholic faith," Mr. Leyvraz said. "He is only compromising it in the eyes of the whole world, where Catholics everywhere are claiming the right to open or maintain their own schools."

BRIEF ITEMS FROM THE NEWS BUREAU
OF THE NATIONAL LUTHERAN COUNCIL

Minneapolis.—The Lutheran Free Church has formally withdrawn from union negotiations with the Evangelical, American, and United Evangelical Lutheran Churches. The action by the LFC's Committee on Relations with Other Lutheran Bodies was taken as a result of the negative outcome of the recent referendum conducted among local congregations of the Free Church. Of 327 congregations participating, 210 or 64 per cent approved a proposed organizational basis, but 117 congregations or 36 per cent voted against it, the question thus failing by 35 votes to gain the three-fourths majority necessary for adoption.

New York.—Mixed marriages and a tendency to confuse political assimilation with a turning toward Roman Catholicism were seen as the greatest threats to Protestants in Latin America by a German pastor who spent four months visiting Lutheran congregations in Central and South America. He was Dr. Johannes Pfeiffer of West Berlin, who undertook the visitation tour on behalf of the Lutheran World Federation's Committee on Latin America.

Visiting headquarters of the National Lutheran Council here, Dr. Pfeiffer said he found many Lutherans, including some active and even leading members of Lutheran congregations in Latin American republics, had married Roman Catholic wives and were rearing their children as Roman Catholics. The problem of mixed marriages was aggravated in the thoroughly Roman Catholic and Spanish-speaking nations by the feeling that in order to make the children fully assimilated citizens of those countries they "just had to be reared as Roman Catholics," the Berlin pastor added. Since he found the idea that "joining the Spanish-speaking element meant joining the Roman Catholic schools" so prevalent even among Protestant immigrants, Dr. Pfeiffer stressed the importance of creating good Protestant schools along with strong, indigenous Protestant churches.

On his tour, Dr. Pfeiffer visited Lutheran congregations and as yet unorganized Lutheran groups in Mexico, five Central American countries, Venezuela, and Colombia. At Cali, Colombia, he met with Dr. Wilhelm Hahn of Heidelberg, who at the same time and for similar purposes had visited countries farther south. The two German pastors were the first to undertake extended visitations tours of Lutheran (chiefly German) congregations in Latin America on behalf of the Lutheran World Federation, and Dr. Pfeiffer found his task of significance.

One veteran Lutheran pastor in Mexico told him he was the first clerical visitor from Germany who had come to see him in over twenty years, but elsewhere, too, pastors as well as laymen greeted him as "a fresh breeze brought into our parish from over there." Particularly important, said Dr. Pfeiffer, was the fact that Dr. Hahn and he could visit the Latin American Lutherans not as representatives of a national German church but of the world-wide and nationality-wise unlimited LWF.

Reminders that Latin American Lutherans belonged to such a world-wide communion were of specific importance in countries like Colombia, where Protestants facing a militant Roman Catholic Church "live in the danger to overestimate the inward and outward power of the Roman Church," he said.

In Venezuela and Colombia Dr. Pfeiffer saw the first steps toward formation of individual congregations into synods, mainly to strengthen the Lutheran efforts in "works of love and mercy." He also found more or less scattered Lutheran groups in dire need of spiritual care throughout the Central American republics, particularly in Guatemala, which once had a large and flourishing German colony and a Lutheran parish with its own pastor some thirty years ago.

The Germans of Guatemala were scattered and impoverished as a result of World War II, and their situation is still precarious as Guatemala formally remains in a state of war with Germany, Dr. Pfeiffer continued. Nonetheless, he said, the existence of a German Lutheran group of at least a thousand souls in Guatemala makes the calling of a German-speaking pastor to serve them a necessity.

Similarly he found active and inactive Lutheran groups of various sizes in Costa Rica, San Salvador, and Nicaragua, and expressed hope that the LWF will soon be able to find a pastor willing and able to undertake a ministry to all these groups.

Minneapolis.—Two pastors of the Northwest Synod of the United Lutheran Church in America were voted out of the ministry when a special convention of the synod here upheld their conviction on charges of heresy.

Attended by 155 pastors and 99 laymen, the special convention on January 26 was called to consider "irregular and disturbing doctrinal presentations" attributed to three young pastors in the Milwaukee area of Wisconsin. Only one dissenting voice was heard as the convention decided by a voice vote to unfrock the Rev. George P. Crist, Jr., 31, of Bethlehem Lutheran Church at Durham, a suburb of Milwaukee.

Madras, India.—The Lutheran churches of Japan have a combined membership of 10,785 baptized members, 6,207 of whom are communing members. The 230 Sunday schools maintained by nine Lutheran church groups and missions have a total of 20,635 pupils. In addition, 69 Lutheran kindergartens are attended by 5,608 children. These figures were reported at the All-Asia Lutheran Conference here in a general statistical report from the Lutherans of Japan. Included in the report were figures supplied by the Japan Evangelical Lutheran Church and eight Lutheran mission societies.

These societies were the Lutheran Evangelical Association of Finland; the Augustana Lutheran Mission; the mission of The Lutheran Church—Missouri Synod; the Evangelical Lutheran Church; the Lutheran Brethren Mission; the Norwegian Lutheran Mission; the Suomi Synod Missions; the mission of the Lutheran Free Church of Norway and the Norwegian Missionary Society. Together these groups reported 101 organized Japanese congregations and 154 as yet unorganized worshiping groups, served by a total of 141 Japanese, of whom 62 are ordained and 79 lay personnel, as well as 254 missionaries, including 104 ordained men actually in the field.

The three Theological Seminaries maintained by the Japan Evangelical Lutheran Church, the Lutheran Evangelical Association of Finland, and the Missouri Synod, reported a combined total of 59 students, with 44 of them attending the first-named seminary.

The Bible schools maintained by the Evangelical Lutheran Church, the Lutheran Brethren Mission, and the Norwegian Lutheran Mission reported a total of 71 students, about evenly divided among the three institutions.

The Japan Evangelical Lutheran Church reported 7,641 of the total baptized membership. Missouri Synod Missions report 966 baptized members; the Lutheran Evangelical Association of Finland, 827 members, while the membership of the other groups ranged from 315 reported by the Norwegian Lutheran Mission to 38 by the Suomi Synod Mission.

The Japan Evangelical Lutheran Church reported the largest number of Japanese personnel, including 51 ordained and 15 unordained workers. The Evangelical Lutheran Church reported the largest number of missionaries, including 26 ordained and 15 unordained mission workers.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

SECOND CORINTHIANS. By R. P. C. Hanson. New York: The Macmillan Company, 1954. 98 pages. Cloth. \$1.50.

The reviewer warmly recommends this brief but helpful commentary. It is one of the "Torch Bible Commentaries," the aim of which "is to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole, and as a part of the Bible." The author, an able scholar, is lecturer in theology in the University of Nottingham. He does not expound the Greek text, though his notes often show a thorough study of the original; instead he supplies copious notes on difficult expressions and passages so that the general Bible student may clearly understand what the Apostle means to say where his words seem obscure. His assumption is that Paul "paid three visits to Corinth and wrote at least four letters to the Corinthians, of which we have the whole of two, most of another, and a small fragment of the fourth." His outline conforms to this premise, which, however, cannot be proved and does not materially aid in understanding Second Corinthians. There are a number of explanations which the reader is bound to question, such as that of "paradise" in 2 Cor. 12:4. The value of the notes lies mainly in their wise selection and their terse treatment.

JOHN THEODORE MUELLER

NEW TESTAMENT STUDIES. By C. H. Dodd. New York: Charles Scribner's Sons, 1954. 182 pages. Cloth. \$3.00.

The famous Cambridge professor, now emeritus, here republishes, in virtually their original form, eight essays which had appeared in various journals from 1932 to 1950. They carry the weight of Dodd's magnificent scholarship and will instruct even when conclusions are presented that will not be shared by all other students. We shall list the essays as they appear, with brief comments. 1. "The Framework of the Gospel Narrative" is directed against the view of many "form critics" that the framework and the arrangement of our Gospels are an artificial construction superimposed on the isolated, traditionally derived pericopes; Dodd argues that "there is good reason to believe that in broad lines the Marcan order does reflect a genuine succession of events, within which movement and development can be traced" (p. 11).—2. "A New Gospel" presents us with a bit of fine literary detective work. Dodd reprints the "Fragment of an Unknown Gospel" edited in 1935 by Bell and Skeat and known to scholars as Egerton Papyrus 2. It is an exciting experience to follow

the critic as he shows that it is highly probable that this fragment of an apocryphal Gospel, dated about A.D. 150, is dependent on our Fourth Gospel. This discovery, together with Rylands Papyrus Greek 457, which was written early in the second century and has five verses of the actual text of John 18, has compelled critics to abandon their theory of a dating of John late in the second century and acknowledge that it could not have been written much later than about A.D. 95.—3. In "Matthew and Paul" Dodd argues that a comparison of certain passages in Matthew and Paul reveals "significant agreements between them" in various areas.—4. and 5. Both essays are headed "The Mind of Paul." In the first essay we have a notable analysis of Paul's personality. Some statements in this essay will be questioned, but there will be more in the second essay, in which Dodd submits that there is a discernible development in the thought of Paul (a revision of his eschatology and growth of universalism) after the crisis of 2 Cor. 1:8, which is viewed almost as a second conversion. In the course of his argument the writer discusses the chronology of the Pauline epistles and takes up the moot question as to where the prison letters were written. Those who have been carried away by the arguments of the proponents of the Ephesus theory owe it to themselves to weigh carefully pages 86—108 of this essay, in which Dodd takes up one after another the points so persuasively presented by G. S. Duncan in his influential *Paul's Ephesian Ministry* (1929) and balances the scales in favor of the Rome hypothesis.—6. "Natural Law in the New Testament" discusses passages of both the Old Testament and the New Testament in which the *notitia legis naturalis* is taught or presupposed.—Essays 7 and 8 present the Harvard "Ingersoll Lectures on the Immortality of Man" of 1935 and 1950. These may appeal more to the mind of a philosopher than to the one whose hope is anchored solely in the primitive proclamation of the crucified, risen, exalted, and returning Lord.

V. BARTLING

CHRISTIAN ETHICS AND MORAL PHILOSOPHY. By George F. Thomas. New York: Charles Scribner's Sons, 1955. 539 pages. Cloth. \$5.75.

Dr. Thomas, chairman of the department of religion at Princeton University, attempts to harmonize Christian ethics and moral philosophy by a constructive interpretation of the nature of Christian and philosophical ethics. Accepting the claims of the higher critics of the Bible and of evolutionistic anthropologists as established facts, he regards the Biblical account of the Garden of Eden and the fall of Adam as a myth and the moral laws in the Bible as formulations developed during long centuries of moral experience by men and groups of different degrees of moral sensitivity. How, then, does he escape the conclusions of evolutionary naturalism? He says: "Naturalism contradicts everything man knows himself to be when he trusts his intuitive apprehension of himself from within.

... Through his religious experience, he is confronted by a transcendent Divine Being upon whom he is dependent" (pp. 151f.). It is obvious that there is a great gulf between the author's conception of Christian ethics and the doctrine of sanctification as the fruit of justification in the Pauline and Lutheran sense. For Dr. Thomas the difference between Christian ethics and moral philosophy is one of degree, not of kind.

L. W. SPITZ

ESCHATOLOGY. Edited by T. F. Torrance and J. K. S. Reid. Edinburgh: Oliver and Boyd [1952]. vi and 90 pages. Paper. 6/-.

These are the papers which the (British) Society for the Study of Theology heard at its inaugural meeting in Queen's College, Cambridge. No effort is made to cover the whole field, but the four areas staked out for special consideration by William Manson ("Eschatology in the New Testament"), G. W. H. Lampe ("Early Patristic Eschatology"), T. F. Torrance ("The Eschatology of the Reformation"), and W. A. Whitehouse ("The Modern Discussion of Eschatology") are handled with scholarly precision. The general theological position of the contributors is well known. It is unnecessary to say that it finds expression in these essays. Professor Manson sees "the World-Mission of the Church [as having] stepped into the interval dividing the Incarnation of the Lord from the Age of Glory" (p. 16). Versus Brunner, Professor Lampe, who traces his subject only to the beginning of the fifth century, sees the "Great Church" as willing and "increasingly able to undertake the task of redeeming the present order and at the same time to make concessions to it in the pursuit of that aim" (p. 35). Professor Torrance links the eschatologies of Blessed Martin Luther and John Calvin via Ulrich Zwingli and Martin Bucer. Despite valuable insights he has done somewhat less than full justice to Luther's position, and his description of the "Christology implied in Luther's conception of the mass" as "docetic" (p. 53) is ultimately a denominational judgment. The Rev. Mr. Whitehouse's essay is a courageous and encouragingly successful venture into a difficult area. One conclusion to which he comes is worth stressing and remembering: "The justification of sinners is an act which can only be wrought within a framework of eschatological magnitude, and it is perhaps true to say that the eschatological themes are not elaborated in Scripture for their own sakes so much as for the sake of this central assertion" (p. 88). When a Lutheran symposium on eschatology is finally written, it can well take the present brochure as a working model.

ARTHUR CARL PIEPKORN

PERSONAL EXPERIENCE AND THE HISTORIC FAITH: AN ESSAY.

By A. Victor Murray. Second edition. New York: Harper and Brothers, 1954. 304 pages. Cloth. \$3.75.

This photolithoprinted reissue of Principal Murray's Fernley-Hartley Lecture before the 1939 Methodist Conference at Liverpool reflects to

a necessarily limited extent the reactions of readers of the first edition and the author's own further thinking. His basic interest is in the problem created by the fact that Christians "are concerned with a personal experience today of a faith that arose in history yesterday, with the relations between human beings in time and space and a God who is beyond time and space, but whose ways are best made known within those very limits of time and space which He transcends" (p. 23). Particularly noteworthy is the analysis of "Christian discipline" as feeling, knowing, choosing, doing, and belonging (although Lutherans would be minded to alter the order) in Part Three, "The Christian Man."

ARTHUR CARL PIEPKORN

THE RETURN OF JESUS CHRIST. By René Pache. Translated from the French by William Sanford La Sor. Chicago: Moody Press, 1955. 448 pages. Cloth. \$4.95.

The scope of this work is "the predictions [of the Bible] relative to the future of our earth until the end of the Millennium" (p. 5). The author, a Swiss lay theologian with a *Docteur-en-droit* degree from the University of Lausanne, is principal of Emmaus Bible School in that city. His attitude toward the Sacred Scriptures is reverent but, as is generally the case with premillennialists, strongly literalistic, although more cautious and less insistent than most. The point of view, the background, and the literature citations are Swiss-French; Dr. La Sor's (abridged) translation is smooth, and he has not hesitated to take mild issue with the author in footnotes. There is no index.

ARTHUR CARL PIEPKORN

REPERTORIUM LEXICOGRAPHICUM GRAECUM: A CATALOGUE OF INDEXES AND DICTIONARIES TO GREEK AUTHORS.

By Harald and Blenda Riesenfeld. Stockholm: Almqvist och Wiksell, 1954. 95 pages. Cloth. Sw. Kr. 22:00.

This catalog aims to cover "material bearing upon Greek literature from its beginning to the end of the Byzantine epoch." It will prove valuable to the Greek lexicographer, the classical philologist, and to all interested in the language, message, and history of the early church and Byzantine Christianity. There are entries under more than seventy headings of direct interest to students of Biblical and patristic criticism and thought. Here is a sampling of some of the more important: Apologetae; Aristaeas Judeaus; Biblia; Clemens Alexandrinus; Dionysius Alexandrinus; Eusebius Caesariensis; Gregorius Nazianzenus; Gregorius Nyssenus; Ioannes Chrysostomus; Josephus Flavius; Origenes; Patres Apostolici; Philo Iudaeus; Photius. This list in itself is enough to show that this is a book that belongs on the shelves of every student of ecclesiastical authors and in the library of any school that is serious about teaching the Greek language.

EDGAR M. KRENTZ

THE PROTESTANT CLERGY AND PUBLIC ISSUES: 1812—1848.

By John R. Bodo. Princeton: Princeton University Press, 1954.
xiv and 291 pages. Cloth. \$5.00.

By the "American Protestant clergy" the author means the theocrats, "with some exceptions, the educated ministry of New England and the Middle States, whose theology was largely Calvinistic, and whose patriotism, while rooted in their sectional background, embraced the whole nation as a *nation*" (p. viii). The most notable exception was the Lutheran S. S. Schmucker, whom the author includes among those who adopted the theocratic pattern. "It will be the object of this work," the author states, "to analyze the ideological foundations of the theocratic pattern, to describe the pattern in relation to some of the major public issues which confronted the American nation during this period, and, finally, to attempt a fair critique of the pattern, of its success or failure and of its relevance to our own mid-twentieth-century predicament" (pp. ix—x).

Church-state relations are discussed first. Disestablishment, national holidays, and the Sabbath controversy were among the areas of conflict. The Roman Catholic problem (the author speaks of it incorrectly as the "Catholic Problem"), the Indian problem, the Negro problem, the evangelizing of the West, the public school issue, the problem of urbanization, prohibition (called "temperance"), territorial expansion, world missions, and "the millenium perspective," are some of the topics taken up. "Perhaps the greatest achievement of the theocrats," to give the author's summary, "was that in an age of intense individualism they bore witness to God's concern for the affairs of human society . . . in an age of isolationism they pioneered for world-mindedness. . . . Having foreshadowed the universal rule of Christ, they also were aware of the need for unity among themselves." (Pages 256—258.) Voluntary societies were used to achieve their ends: The American Board of Commissioners for Foreign Missions (1810), the American Bible Society (1816), the American Tract Society (1824), the American Temperance Society (1826), the American Home Missionary Society (1828), and others.

Dr. Bodo is minister of the First Presbyterian Church in Princeton, N. J. His volume is properly documented; the bibliography is extensive. He provides valuable insights into the period between the war with Britain and the Mexican War. The quotations he brings from many scattered sources are of great value.

During this period the forefathers of The Lutheran Church—Missouri Synod came to this country (Bodo, of course, is not concerned with this). They were not directly involved at that time with the forces discussed in this volume. However, those forces helped to provide the wider environment in which The Lutheran Church—Missouri Synod was founded and found its growth. To help understand those forces, this study has its intrinsic worth; in addition, it has an extrinsic value for Lutheran clergymen.

CARL S. MEYER

MYSTICISM: A STUDY IN THE NATURE AND DEVELOPMENT OF MAN'S SPIRITUAL CONSCIOUSNESS. By Evelyn Underhill. Twelfth edition. New York: The Noonday Press (Meridian Books), 1955. xviii and 519 pages. Paper. \$1.95.

MEDIEVAL PANORAMA: THE ENGLISH SCENE FROM CONQUEST TO REFORMATION. By G. G. Coulton. New York: The Noonday Press (Meridian Books), 1955. xiv and 801 pages. Paper. \$1.95.

It would almost be presumptuous to praise either of these two titles. Twenty-five years after the publication of the twelfth edition in 1930, the late Miss Underhill's *Mysticism* is still the best work on Christian mysticism in the English language. The late Professor Coulton's *Medieval Panorama*, first published in 1938, with its unusual combination of thorough readability with equally thorough scholarship, is an almost indispensable account of medieval England. The thrilling thing about these two books is that they are available again as the first of a series in which the publisher proposes to furnish similar classics in unabridged versions on pages of standard size, complete with indexes, bibliographies and (as in the case of the Coulton volume) illustrations, in durably sewn paper bindings for only \$1.95 per volume. At this price, they must be rated among the biggest publishing bargains available today.

ARTHUR CARL PIEPKORN

WORTSCHATZ DES DEUTSCHEN PIETISMUS. By August Langen. Tübingen: Max Niemeyer Verlag, 1954. 526 pages. Paper. DM. 45,00.

The author does not claim for this book that it is a complete treatment of the subject. That would be tantamount to a history of the religious vocabulary of the German language. Rather the author offers it as a tentative fragment which can serve until a comprehensive investigation of the linguistic problem involved becomes available at some future date. The scope of the problem is obvious when one considers what the author describes as the "practically inexhaustible" abundance of sources, extending over the centuries from the German Bible translation of Martin Luther to Goethe and Stilling.

In the introduction the author discusses the present state of research in terms of problems and methods. For the past 40 years students of German literature have paid increasing attention to the non-rational and subjectivistic currents that seem to have prevailed during the entire 18th century. Numerous detailed investigations have described the discovery of the soul in all of its forms of literary expression and the gradual unfolding of a literary cult of sentiment.

Many facts point to Pietism as a major source of these developments. Accordingly, one must know the vocabulary of Pietism adequately to understand the views about the human soul that are found in the works

of Klopstock, the Stolbergs, Hamann, Herder, Goethe, Wieland, Schiller, and other 18th century secular German literati.

The main section of the work is a systematic and orderly presentation of the vocabulary of German Pietism, including such terms as *Drang und Trieb*, *Glaubensdrang*, *Rührung*, and many, many others. The closing portion of the work is a summary of the sources and origins of the German Pietistic terminology, among which Langen lists notably the German Bible translation of Martin Luther, the mysticism of the Medieval and Baroque periods, and the hymnals of German Evangelical Christianity. The interpretations which Langen places upon the facts are sometimes decidedly subjective, as when, for instance, he refers to Ritschl as an "orthodox" Lutheran.

While the work is of limited value for the rank-and-file clergyman, it is a rewarding and important study for the specialist in any of the areas of religious or literary research upon which it impinges.

PHILIP J. SCHROEDER

DOCUMENTS ILLUSTRATING PAPAL AUTHORITY A.D. 96—454.

Edited by E. Giles. London: Society for Promoting Christian Knowledge, 1952. xxi and 344 pages. Cloth. 17/6.

The title of this work invites comparison with Carl Mirbt, *Quellen zur Geschichte des Papsttums und des römischen Katholizismus*, although Giles gives no evidence of being familiar with Mirbt's work. Some differences are obvious: Giles offers all his material in English translation, while Mirbt reproduces the originals; Giles introduces and annotates his material with a view to bringing out the significance of his documents, while Mirbt's introductions and notes rarely go beyond bibliographical and textual matters and Biblical references; Giles ends his study with St. Leo, while Mirbt's sources continue to the present century. More significant is the relatively limited quantity of common material. Taking the first 180 items in the fourth edition (1924) of Mirbt and comparing them with the 269 documents in Giles, one finds that only 51 are common to both (and even these vary in the scope of the cited material). Giles' purpose is to furnish in context and in English translation the documents of the first four centuries of the church's history appealed to by Anglo-Catholic and Roman Catholic theologians — notably Gore, Chapman, Rivington, Puller, and Denny, all of them, in Giles's terms, "unrepentant axe-grinders" — in support of their widely divergent views on ecclesiastical authority. More recent scholars, among them Kidd and Jalland particularly, also receive a hearing. Giles's comments are objective and fair. Crucial problems — like the serious textual discrepancies in section 4 of St. Cyprian's *De catholicae ecclesiae unitate*, to which Giles devotes seven pages — are carefully examined and the available evidence summarized and evaluated. This illuminating study will make a useful addition to any pastor's library.

ARTHUR CARL PIEPKORN

SO PILGRIM RANG THE BELL: *The Life Story of John Bunyan*. By Richard Ellsworth Day. Grand Rapids: Zondervan Publishing House, 1955. 151 pages. Cloth. \$2.50.

Twelve and a half years in prison gave John Bunyan "much time to witness with his pen for Jesus" ("He didn't have to attend committee meetings, answer phone calls, or attend the weekly meetings of the A-naw-hoo Club" — p. 68). It also gave the world *The Pilgrim's Progress*, *Grace Abounding* ("an all-century greatest"), and other works. *The Pilgrim's Progress* is called a "Sonata of Grace, a book more widely read and loved than any other save the Bible" (p. 120). Bunyan, a Baptist Puritan, preached *sola gratia*. Dr. Day tells about Bunyan's life in pithy, almost staccato fashion. The similitude of the bells is sustained throughout the book. The author's journalistic, jet-engine-age style is good reading. His dating of Oliver Cromwell's birth as 1559 is a slip (p. 139); it should be 1599. Bunyan is worth knowing. Day's book is a quick, interesting introduction to the Tinker of Bedford.

CARL S. MEYER

MEDIEVAL ESSAYS. By Christopher Dawson. New York: Sheed and Ward, 1954. vii and 271 pages. Cloth. \$3.50.

Christopher Dawson is one of those fortunate men whose "studies have not been dragooned by the demands of the academic industry," with the result that his writings breathe a certain dispassionateness. As a student of the Middle Ages his special emphasis is on the interrelationships of religion, sociology, and culture. The present volume (based upon an earlier work, *Medieval Religion*, which has been out of print for eight years) consists of twelve essays, with such arresting titles as "The Feudal Society and the Christian Epic," "The Moslem West and the Oriental Background of the Later Medieval Culture," and "The Vision of Piers Plowman." Despite Dawson's Roman Catholic background, he presents his matter in a refreshingly objective manner. In his lecture on "The Scientific Development of Medieval Culture," he observes with fundamental rightness: "While the historian is justified in judging the cultural value of a religion by its cultural fruits, he has no right to treat his conclusions as final from the religious point of view." As far as the scientific development of western Europe is concerned, Dawson insists that its history should not be begun with the Renaissance. He holds that the recovery of Greek science and the restoration of Greek thought was one of the most striking achievements of medieval culture. The essays in this volume are genuinely stimulating, and, in the words of the *Saturday Review*, "unless we read them we are uninformed."

PHILIP J. SCHROEDER

THE OPPRESSION OF PROTESTANTS IN SPAIN. By Jacques Delpech, translated from French by Tom and Dolores Johnson. Boston: The Beacon Press, 1955. xii and 114 pages. Cloth. \$2.00.

The Rev. Jacques Delpech is a French Huguenot clergyman who has

voluntarily devoted most of his free time for three decades to regular visitations of the scattered Protestant communities throughout Spain. In contrast to President John Mackay's somewhat impassioned introduction, the author's report is unemotional, although his sympathies understandably and obviously lie with the Spanish Protestants. There are about 20,000 of the latter, most of them Baptists, Plymouth Brethren (*Los Hermanos*), or members of the federation known as the *Iglesia Evangelica Española* or of the Anglican *Iglesia Reformada Española*. The book — factual and in general well documented — makes it clear that the Inquisition extinguished at the stake the beginnings of a vital and indigenous sixteenth-century Spanish reformation; that contemporary Spanish Protestantism goes back to about 1860; that toleration under the monarchy was limited, but that the monarchy was more generous than the present constitution (*fuero*); that the persecution of Protestants does not extend to martyrdom, imprisonment, and massacres; that there is widespread disaffection among Spanish Roman Catholics; that the Roman Catholic hierarchy frankly denies that freedom of religion exists in Spain; that some of the anti-Protestant literature circulated with ecclesiastical approbation is viciously inaccurate and inflammatory; that the government's interpretation of the *fuero* makes illicit the founding of schools, operation of hospitals, dispensaries, clinics, and orphanages, gifts of charity, and the maintenance of recreational centers and summer camps; that a Protestant chapel, when the government grants permission to open one, may not by any exterior sign indicate its purpose as a place of worship; that Spanish Roman Catholic moral theologians explicitly endorse disturbing of Protestant religious services and breaking the objects of heretical value used in such worship when the goal is "merely to render the work of these churches ineffective and thus force the preachers to go elsewhere"; that Spanish Protestants find it difficult to marry legally and that it is sometimes impossible to give a Protestant a religious burial; that Spanish Protestants cannot in fact be army officers, nurses, or, in general, teachers; that the legal channels allegedly open to Protestants for their relief when they believe their rights have been violated are in fact inadequate; that in general to be a Spanish Protestant is to be a second-class citizen; and that Roman Catholic opinion outside Spain has on occasion condemned very vocally and explicitly the attitude of church and state in Spain toward the Protestant community. The author holds that if the Spanish government granted real freedom to Protestants, backed by unequivocal guarantees, the number of Protestants would be increased considerably by the public accession of many "Crypto-Protestants," but that the Roman Catholic Church would not in consequence suffer as much as it now suffers by the fact that Spaniards are deprived of freedom of choice in religion.

ARTHUR CARL PIEPKORN

THE MONK AND THE WORLD. By Walter Dirks. Translated from the German by Daniel Coogan. New York: David McKay Company, 1954. 234 pages. Cloth. \$3.50.

Whether one is a member of the Roman Catholic Communion or not, monasticism is always of decided interest to the student of medieval culture. As a matter of fact the Middle Ages cannot be fully evaluated without a study of this almost unique characteristic of medieval culture.

The present book, however, is not merely another study on monasticism. With the analytical mind of the news commentator, the German journalist-author evaluates the four representative orders of the West in the perspective of their achievements in history and courageously anticipates the specific contributions that the Benedictines, the Franciscans, the Dominicans, and Jesuits may be expected to make today and in the future. Strictly Augustinian in his world view, this Roman Catholic layman correctly states that he is "concerned with obtaining some insight into God's work in history as well as into our own work in it." He enunciates his thesis with respect to the four orders in four chapters, captioned "St. Benedict and the Sword," "St. Francis and Money," "St. Dominic and the Mind," and "St. Ignatius and Freedom."

The book is not indexed. The translation is excellent.

PHILIP J. SCHROEDER

BLOODY MARY. By Theodore Maynard. Milwaukee: The Bruce Publishing Co., 1955. ix and 297 pages. Cloth. \$4.95.

This biography of the Tudor Queen was written for the general public. The author, who has been called the "dean of American [Roman] Catholic biographers," praises Mary's courage, devotedness, the purity of her life, her honesty and integrity, her nobility, her unaffected piety. Mary lived only, he believes, to restore Roman Catholicism to England. The mistakes she made—including presumably the persecutions and executions—"will be known to be merely incidental to the age in which she happened to live" (p. 285).

The mistakes the author makes may also be classified as "incidental." However, they show poor workmanship. The repeated references to the Pilgrimage of Grace as occurring in 1537, instead of 1536; the supposition that Cranmer was a hypocrite; the statement that he was consecrated Archbishop of Canterbury in 1534, instead of in 1533 (p. 82); the spelling of "Latimer" as "Lattimer" (p. 110); the various "iffy" statements—e. g., "Had Mary borne the child she hoped for . . ." (p. 284); the pointless repetition of the canard about Elizabeth (p. 84), all of these and more raise questions about the author's scholarship.

There are better biographies of Mary Tudor.

CARL S. MEYER

PORTRAIT OF CALVIN. By T. H. L. Parker. Philadelphia: The Westminster Press, 1954. 125 pages. \$2.00.

This pen picture of Calvin is a delightful account of the Genevan reformer. It was written by a British theologian who has steeped himself in Calvin's theology. With the simplicity of a master he highlights the portrait of his subject (not omitting the warts). Although, for instance, he does not even hint at the influence which Bucer had on Calvin's development, such chapters as the author's portrayal of Calvin's preaching or his description of Calvin as a man of letters will delight both the specialist and the novice. Regrettably the book lacks an index; the list for further reading is very brief.

CARL S. MEYER

A LAYMAN'S GUIDE TO EDUCATIONAL THEORY. By Charles W. Coulter and Richard S. Rimanoczy. New York: D. van Nostrand Company, 1955. ix and 158 pages. Cloth. \$3.50.

This book is not simply valuable, but valuable in its simplicity. It is written in single-sentence paragraphs, "an important aid to understanding." It is a simple historical résumé of the significant educational theories of the centuries.

Approaching mass education from its simple epistemological understructure, the authors succeed in unraveling mysteries and resolving paradoxes in a manner that removes the frustrating offense of educational and philosophical jargon even for the uninitiated reader. A score of helpful charts and illuminating graphs enables the reader to note at a glance the sources drawn upon and the intellectual faculties employed in the theory and practice of education by nations and individuals, from the earliest Egyptians and Greeks to the modern progressivists.

Lumping the functional names of pragmatism, instrumentalism, experimentalism, and progressivism under the generic term "Deweyism," the last survey chapter of the book reviews the theory of Deweyism and puts it into question. The *ceterum censeo* of the authors seems to be expressed in the two sentences with which the book ends: "One thing is certain—something is changing the moral and economic attitudes of American youth, and judging from the limited amount of available evidence, the change is not for the better. If something has happened in our educational system that is responsible for this change, we believe that it is high time that the facts be disclosed by adequate and objective investigation."

A. G. MERKENS

SAKRAMENT UND MUSIK. By Gerhard Kappner. Gütersloh: C. Bertelsmann Verlag, 1952. 94 pages. Paper. DM 6.80.

In the first half of this timely publication, the author wisely and in a scholarly manner discusses both the importance and purpose of the holy Eucharist as well as the nature and spirit of the Roman Mass and of the Lutheran Order of Holy Communion. Luther, Löhe, Sasse, Wilhelm

Stählin, and others are represented by quotations which, on the whole, have been selected and identified with care, though the first footnote on p. 88 should refer not to p. 346, but to p. 396 of the *Handbuch der deutschen evangelischen Kirchenmusik*. Generally speaking, the views expressed by the author are those usually heard among well-informed Lutherans. In the second half of his book Kappner discourses upon the use of music in the Communion service; here, too, his treatment is strongly historical in character. He discusses not only developments during the golden age of Lutheran Church music, i. e., between Luther and J. S. Bach, but he also devotes a chapter to the church music situation of our day. He discusses the pros as well as the cons of the problems involved and is cautious and sane in the conclusions he reaches. He is aware of the eucharistic character of the service and warns against excesses of any kind which might convert the service into a concert or make of it a penitential rite. One gains the impression that the author was a bit hasty and impatient while writing his fourth chapter, in which he discusses rather cursorily the *communio* aspect of Lutheran worship; taking present-day stress of this topic into consideration, a few more pages might have been added to the chapter. While stressing that the music of the Communion service must bespeak and exhibit the spirit of the service itself, Kappner sums up what he has to say by closing the chapter with a short quotation from an excellent paper on *Orgel und Liturgie* by Christhard Mahrenholz, which we repeat in its original German wording: "*Kultmusik kann nur der schreiben, der mit dem Kultus und der hinter ihm stehenden Religion fest verwachsen ist und dessen Lebensführung nicht das Gegenteil von dem beweist, was er komponiert.*" Kappner aptly adds: *Veni, Creator Spiritus!* (Page 83.)

WALTER E. BUSZIN

THE FOLK ARTS OF NORWAY. By Janice S. Stewart. Madison, Wis.: The University of Wisconsin Press, 1953. 246 pages. \$10.00.

At first glance one may be inclined to question whether this beautiful volume should be reviewed even briefly in a theological journal. However, when one bears in mind that Norway is a Christian and a Lutheran country and that its culture is the culture of a Christian people, one soon begins to view the situation in a different light. One then takes note of the fact that the altar cloth of the Hove church in Sogn (p. 194) is by no means dissimilar to the highly artistic embroidery depicted on other pages of the book; one then observes, too, that the 17th-century Wise and Foolish Virgins tapestry from Sør-Trøndelag (p. 159) and the 12th-century tapestry from Baldishol Church (p. 156) represent not only an ecclesiastical but also a national culture. They excite our admiration and must be regarded not only as human creations but also as fruits of the Gospel of Christ Jesus. The present volume is unusually attractive and

deserves a place among the notable art books published in America. It will be appreciated, also as a gift, particularly by those who are of Norwegian descent.

WALTER E. BUSZIN

THE NATURE OF CHRISTIAN WORSHIP. By J. Alan Kay. New York: Philosophical Library, 1954. 112 pages. \$2.50.

The basic premise of this stimulating little volume is set forth in its first sentence: "Worship is man's response to the nature and action of God." The author stresses throughout that the "origin of worship lies in God's revelation of Himself" (p. 7). He has much to say regarding the value of symbols as means of worship and devotes a number of pages to a psychological analysis of man's reactions to symbols. In his first chapter he identifies Lutheranism and Anglicanism with Protestantism. In a discussion of the worship practices of the Christian Church, this identification easily leads to dubious conclusions. Lutherans will object to his assertion that, in the Lord's Supper, the bread and wine represent the body and blood of our Lord (p. 110), as well as to various other statements which he makes. Although the author at times leans rather heavily on Dom Gregory Dix's *The Shape of the Liturgy*, he also does much original thinking and thus sustains the interest of his readers.

WALTER E. BUSZIN

CHRISTIAN WORSHIP: A SERVICE BOOK. Edited by G. Edwin Osborn. St. Louis: The Bethany Press, 1953. 598 pages. Cloth. \$5.00.

This volume demonstrates that there is much genuine interest in orderly worship of an edifying character among the Disciples of Christ and that a great deal of the thinking being done along these lines in this church body is liturgical in character. Form is not frowned upon by the author, partly because he is aware that it is often necessary. The volume has three parts: the first offers orders of services, the second materials for worship, the third a topical index. While changes, deletions, and additions will often be required, much material included in the volume might well be used by Lutherans. Its terminology frequently does not fall in line with historical development and usage. At times one senses confusion as well as a disregard for perpetuating normal traditions which have shown their worth. Lutherans who use the book must therefore use it with a great deal of discrimination in order to avoid hybridizing Lutheran worship and thus depriving it of its highly developed strength of character. The Revised Standard Version of the Bible has been used throughout.—The author has been professor of practical theology at the College of the Bible of Phillips University, Enid, Okla., since 1944.

WALTER E. BUSZIN

GRUNDFRAGEN EVANGELISCHER PARAMENTIK. Edited for the Marienberger Vereinigung für evangelische Paramentik. Second edition. Kassel: Johannes-Stauda Verlag, 1955. 71 pages. Paper. DM 3.80.

It is a significant commentary on the degree of interest in paramentics in Germany that a second edition of this work has appeared within six months of the first. The brochure consists of four papers read at the *Paramententag* held at the Lutheran Convent of St. Marienberg, Helmstedt, Brunswick, in June of 1954. While the tradition of such *Paramententage* at St. Marienberg goes back nine decades, the 1954 institute was the first in thirteen years; the sponsoring body is a federation of fourteen deaconess mother houses engaged in the production of fabric ornaments for the church. The essays — notably Karl Ferdinand Müller's on paramentics as a theological, liturgical, and artistic problem in the doctrine of worship, and Martin Wittenberg's on symbolism in paramentics — are solid, constructive, and stimulating statements that deserve careful attention by Lutheran pastors regardless of nationality. At the same time the approach and the treatment are typically Teuton at many points — with some very artificial and arbitrary rules, a strong devotion to the liturgical *status quo* tempered by only a most timid kind of venturesomeness, and an occasional preoccupation with the "psychological," theoretical, and phenomenological aspects of various issues where historical and practical considerations would appear to be decisive. Despite these limitations, however, one can only applaud such insights as the recognition that ecclesiastical art is basically a theological problem (p. 12), the rejection of the idea that individual vestments have an authentic symbolic import (p. 31), the historic desirability of the "basilican" position for the celebrant at Holy Communion, that is, standing behind the altar facing the congregation (p. 48), the devotional value of the Lenten array, including the *Hungertuch* (p. 56), and the superiority of a crucifix over a mere cross (p. 67). This brochure is definitely worth buying by any one who reads German and who has an interest in liturgics or Christian art.

ARTHUR CARL PIEPKORN

SERMONS ON THE LITURGY FOR SUNDAYS AND FEAST DAYS.

By Pius Parsch. Translated by Philip T. Weller. Milwaukee: The Bruce Publishing Co., 1953. 332 pages. Cloth. \$5.50.

The translator's preface indicates that this is volume five of a thirteen-volume project titled *Die liturgische Predigt*, which the author undertook after World War II. His aim was a fuller development and a better organization of material originally presented in his famous *Das Jahr des Heiles*, a three-volume explanation of the liturgical year.

The late Pius Parsch, a canon regular of St. Augustine in the Abbey of Klosterneuburg, was a founder and an outstanding leader of the European Roman Catholic liturgical movement from the time of his

ordination in 1909. As a military chaplain in World War I and as a teacher of pastoral theology at the Abbey, he came to realize how little the laity knew about the liturgy. To remedy the situation, he began to teach liturgical classes to a group of lay persons. These sessions created so much interest that a regular liturgical mission was formed, with "liturgical weeks" given in neighboring churches. In addition to the present title and *Das Jahr des Heiles*, he wrote *The Liturgy of the Mass* and *The Breviary Explained* and edited the Austrian liturgical journal, *Bibel und Liturgie*. His efforts to apply the precepts of the liturgical movement to the everyday life of the laity met with tremendous success. His role was that of a realistic, stabilizing force over against the fervor of some other protagonists of the liturgical movement in his denomination.

The author's premise in this book is that the church has developed a concrete course in culture ("the formation of character and the molding of goodness and piety—the life of grace") in the ecclesiastical year. He maintains that "many a Sunday has its own profile and contains some definite theme in both dogma and morals." And even when there is no sharply defined lesson, he concludes, "perhaps this is just as well. Otherwise we would have the same lessons propounded year in and year out." He presents a central theme for each day, not in completed sermons but in outlined suggestions, noting that "it is left to the individual preacher to proceed further along the path marked out for him here. And the experienced shepherd of souls will want to choose other themes related more closely to present-day life."

It is in this way that the volume might be of service to our pastors. Some of the material will be found quite Roman theologically; some useless homiletically for the Lutheran preacher; much of the material, for instance in the Sundays after Pentecost will be found to be out of step with *The Lutheran Lectionary*. But if a pastor has not already discovered the tremendous source of sermon ideas in the Propers for each Sunday, the thrill of working out a theme that the worshipers will find clarified by each new element in the service and supremely expounded by the sermon, this volume will help him set out on an exciting new way of making his weekly preaching ever more interesting and valuable.

We have the church year. The Sundays make their point. The Propers provide the support material for the thought of the day. And shall the sermon alone be dumb?

GEORGE HOYER

HOW TO PLAN THE RURAL CHURCH PROGRAM. By Calvin Schnucker. Philadelphia: The Westminster Press, 1954. 158 pages. Cloth. \$2.50.

The author of this valuable contribution to the field of pastoral theology is head of the department of rural church life at the Theological Seminary of the University of Dubuque, Dubuque, Iowa. His lifelong

experience in the rural church as a son of a country parson, later as a public school teacher, and then as a pastor in rural areas, and his extensive and intensive studies of the rural church in Iowa and the neighboring states, eminently qualify him to speak with authority and sympathetic understanding on the subject of this book.

The book is a warm appeal to church leaders not to forget or neglect the rural church. The author reminds them that the foundation of the American Church was originally laid in the country, that even today rural America is still the backbone of our nation, and that the church cannot afford to neglect this important segment of our population.

The rural church has been profoundly affected by the revolutionary economic changes that have occurred in our country during the past forty years, brought about, among other factors, by the coming of the automobile, good roads, and farm mechanization. Church leaders must take cognizance of this fact and adjust the rural church's program accordingly.

The book consists of fourteen chapters, and is divided into three major sections. In the first part the author deals with the rural community, the rural family, and the local church and offers some helpful suggestions to the rural pastor in his approach to a better understanding of the people he serves. The second part is devoted to goals of achievements that rural pastors ought to set for themselves and their churches, with recommendations as to how such goals might be attained. The experience of our own church body will confirm what is said in this part under the heading of "Outreach":

When the church's outreach is withheld, the congregation is spiritually dead. This is as true today as it was a score of years ago. In order to keep spiritually alive and alert, the local congregation must continue to consider others. Thus, when the committee develops goals for achievement, this phase of the work of the church should come in for its share of emphasis.—Even churches receiving mission aid ought to strive for goals that require them to give portions of their income to others. Many churches are parasitical. They constantly consume leadership without ever contributing. Statistically, every congregation should contribute at least one young person every twenty-five years to this cause. This will merely replace the personnel that the church consumes. Recruiting young people for Christian service must become part of the outreach goals of the congregation.

The third part of the book deals with lines of action that will be of greatest value in reaching and serving the scattered, isolated, smaller communities in the rural population. All the suggestions offered are practical and helpful to any pastor working in any such areas.

The only section of the book to which we would not give our wholehearted indorsement is the very brief chapter on the "interdenominational parish." Otherwise this is a most excellent volume. Professor Schnucker has rendered a great service to the rural church by sharing his wide

experience and expert knowledge of the rural church with other pastors. The book should be studied by mission boards, and this reviewer would suggest that it be reviewed and carefully discussed by whole pastoral conferences in the rural sections of our country. The Lutheran Church—Missouri Synod has much at stake in its country parishes; its virility and stability are deeply rooted in the rural church. A. M. REHWINKEL

ANGLICAN PUBLIC WORSHIP. By Colin Dunlop. Chicago: Alec R. Allenson (London: SCM Press), 1953. 128 pages. Cloth. \$2.00.

EVERYONE'S BOOK ABOUT THE ENGLISH CHURCH. By F. C. Happold. Chicago: Alec R. Allenson (London: Faber and Faber), 1953. 176 pages. Cloth. \$3.00.

THE EPISCOPAL CHURCH: ITS MESSAGE FOR MEN OF TODAY. By George Parkin Atwater. Revised edition. New York: Morehouse-Gorham Company, 1953. 190 pages. Cloth, \$2.50; paper, \$1.50.

REPORT OF THE ANGLICAN CONGRESS 1954. Edited by Powel Mills Dawley. Greenwich: The Seabury Press, 1955. xii and 276 pages. Cloth. \$2.50.

THE EPISCOPAL CHURCH AND ITS WORK. By Powel Mills Dawley. Greenwich: The Seabury Press, 1955. ix and 310 pages. Cloth. \$2.50.

These five books furnish a valuable profile of the Anglican Communion and of its domestic branch, the Protestant Episcopal Church in the United States of America.

Dean Dunlop, in a manual that deserves a place in any basic bibliography on worship, addresses himself particularly to Christians of the nonliturgical traditions, but members of liturgical denominations will read his book with hardly less benefit and profit. He effectively refutes the misconceptions that "worship is an optional element in true Christianity" (p. 1), that worship can ever either be justified or effectively pursued as "essentially a means to some human end" (p. 10), that a man can restrict worship to "occasions of isolation from his neighbour" (p. 14), or that worship is passive and not active, and demonstrates that the necessary background of true worship is the redemptive work of our blessed Lord. Particularly good are the three chapters on words, music, and ceremonial—the "materials of worship"—which translate easily into a Lutheran situation, and the chapter on "Eucharist and Sacrifice." The three remaining chapters are summary expositions of the history and services of the Book of Common Prayer, interpreted from a moderate Anglo-Catholic point of view.

Dr. Happold's book is explicitly designed to answer without bias the questions of ordinary people who are curious about the history, the organization and government, the ornaments of the building and the clergy, and the worship of the Church of England. He has succeeded

admirably. His approach is historical; by generally steering clear of theological issues, he has managed to avoid the appearance of partisanship. Although in the historical section the effect of the Lutheran Reformation upon the Anglican Reformation is passed by in silence, Cranmer's extensive indebtedness to "certain Lutheran service books" (p. 144) is noted in the section on worship. Thirteen excellent illustrations supplement the text at crucial points (although by a curious mistake the stole is twice referred to—once in Figure 8 and again in the text of p. 105—as an *ovarium*).

Dr. Atwater's manual for inquirers and confirmation candidates has been published in over a fifth of a million copies since it was originally put out in 1917; the revised edition is in part the work of his clergyman son. It is precisely the fact that it has been so extensively used as a manual for the instruction of inquirers and converts that gives it value and interest for Christians of other denominations. The instruction is imparted in narrative form—something like our own Armed Services Commission's manual of instruction, *Let Us Reason Together*—and proposes to recount the informal instruction imparted to a physician-inquirer by a rector, with occasional assists from two laymen—one the rector's senior warden, the other an Army major.

Forty years after the Pan-Anglican Congress held in London in 1908, the Lambeth Conference of Anglican bishops endorsed the proposal that another "Congress representative of the Anglican Communion be held." An invitation of the Protestant Episcopal Diocese of Minnesota to hold the congress in the Twin Cities was accepted and thus Minneapolis became the scene of "the first representative gathering of the [Anglican] Church outside the British Isles," with over 650 delegates representing the 40,000,000 members of the Anglican Communion's fourteen national and provincial churches. The *Report* is a complete record of the congress, and in its totality is likely to interest mainly those who participated in the assembly. What makes this document peculiarly valuable to non-Anglicans are the papers that constitute over three quarters of the bulk of the book, notably Bishop William C. Wand's "The Position of the Anglican Communion in History and Doctrine," Archbishop Philip Carrington's "The Structure of the Anglican Communion," Professor J. P. Hickinbotham's "Our Place in Christendom and Our Relations with Other Churches," and Professor Massey Hamilton Shepherd's "Our Anglican Understanding of Corporate Worship." Prepared with Anglicans of every party, color, and nationality and also with non-Anglicans in mind, these documents take from the circumstances of their presentation an exceptional and quasi-official significance.

The last of the listed titles is the sixth and final volume of the series of carefully written resource books for Protestant Episcopal Church schools known as *The Church's Teaching*, and the second in the series to come from Professor Dawley's pen (he is also the author of Volume II, *Chapters*

in Church History). After briefly tracing the "heritage" of the Protestant Episcopal Church from SS. Aidan and Augustine to the Anglican Congress of 1954, the author discusses the constitutional articles, the canon law (especially the canons on holy matrimony), the traditions and the customs of the denomination; its national organization and administration; the diocesan and parochial organization; the ministry, in terms of preparation, the theological seminaries, special vocations, religious orders, the ministry of woman, the female diaconate; and the care of the clergy; the overseas missions and its Christian education activities (with a passing reference to its nearly 200 parochial schools on pages 232, 233); its program of Christian social action; its financial and promotional activities; and its relations with other Christian denominations. The authoritative character of the book derives both from Professor Dawley's own great learning and from the assistance that he received from the Authors' Committee of the Department of Christian Education of the denomination.

ARTHUR CARL PIEPKORN

WORSHIP RESOURCES FOR THE CHRISTIAN YEAR. Edited by Charles L. Wallis. New York: Harper and Brothers, 1954. 483 pages. Cloth. \$4.95.

The compiler of this volume is an anthologist, a professor of English, and the pastor of Keuka College, Keuka Park, N.Y. He has devoted eight years to preparing the present volume. In it he has sought to assemble worship and homiletic materials for all the church and civic days generally observed by Protestant churches of America. That his volume is typically Protestant may be concluded from the fact that it includes, in addition to 31 complete services of worship, 111 calls to worship, 106 invocations, 28 litanies, 126 prayers, 270 poems, and 359 topics from over 400 contributors. The volume is a veritable thesaurus. It contains much wheat, but, alas, also much chaff! The "Meaning of Lent" (p. 47, No. 107) is hardly satisfactory from a distinctively Christian point of view. The same applies to meanings given to other seasons of the church year, including Christmas. Martin Luther is represented by his prayer before the Diet of Worms (pp. 157, 158). Others represented include Augustine, Thomas Aquinas, John Wesley, Rufus M. Jones, John D. Rockefeller, Jr., Harry Emerson Fosdick (13 times), John Sutherland Bonnell, and George Buttrick. Under the circumstances, one is not surprised to observe a notable lack of doctrinal statements and materials, even for the major feasts and festivals of the church year.

WALTER E. BUSZIN

CHALLENGE AND CONFORMITY. By Kenneth Scott Latourette. New York: Harper and Brothers, 1955. 121 pages and index. Cloth. \$1.75.

The author is a church historian whose chief concern is the extension of the Christian Church through the ages. In these chapters he seeks to

synthesize some of his observations. His thesis is that a religion with vitality must incorporate elements from different cultures and stimulate to fresh movements and modifications; but at the same time it must hold fast to "distinguishing prime characteristics." He feels that in Christianity the latter are a core revolving around Jesus Christ, and the Scriptures which record the preparation for Him and the record of His incarnation, life, teachings, crucifixion, resurrection, and ascension, and the teachings of His apostles. The book surveys Christianity in the environment of present-day Europe, the distinctive features of the Christianity of the United States, and the response to Christianity in non-Occidental peoples and their cultures. The observations and summaries of the book are sober and nonspeculative. The author is impressed with the principle of individual judgment in Protestantism and feels that its future depends on preventing a reaction into dogmatism and a refusal to be judged by the Word of God. He is alert to the danger of the religion of "the American way of life," but feels that the "vast majority of those who are associated with the churches hold to the core of the faith" (p. 86).

RICHARD R. CAEMMERER

CHRISTIAN TEACHING IN THE CHURCHES. By John Quincy Schisler. New York: Abingdon Press, 1954. 173 pages. Cloth. \$2.50.

This book reflects largely the educational practices, opinions, and problems of the Methodist Church, on whose General Board of Education the author holds an executive position. It is less a philosophy of education than a call to action in order to reach the masses of the American people with Christian teaching. To that end the author suggests more serious effort on Sunday and weekdays in the home and in the usual part-time agencies of the church. He calls the public school a responsibility of the Protestant churches, and urges American Protestants to insist upon the recognition of God in the public schools, to encourage and support Christian public school teachers, and to practice interdenominational cooperation on the community level.

Although the author complains about "segmented curricula" of church schools and about the failure of the church to take Christian teaching as seriously as it should, he advises Protestants not to establish parochial schools, because parochial schools "mean the end of the public school," are a "divisive element," and call for a financial outlay far beyond anything that denominations "have ever contemplated for religious education."

From our point of view the program of action advocated is inadequate. It calls for more crumbs. It does not reflect the generally accepted principle that education in attitudes (such as Christian education is), if it is to be most effective, must be comprehensive and continuous. One gets the impression that for the author full-time Christian schools are a greater

evil than secularized public schools; that the American public schools were originated and are in some way the special ward of certain Protestant churches; and that other denominations, non-Christian religious bodies, naturalists, and atheists should keep hands off.

A. G. MERKENS

THE PRAYERS OF PETER MARSHALL. Edited by Catherine Marshall.
New York: McGraw-Hill Book Co., 1954. 243 pages. Cloth. \$3.00.

Peter Marshall was chaplain of the United States Senate from 1947 to 1949. Many momentous decisions were made by this body during these years. Chaplain Marshall exerted a wholesome spiritual influence in senatorial circles and relieved many tensions not only through his prayers but also through his personal counsel. The present volume contains 276 prayers. Of these, 84 are pastoral prayers which Marshall delivered before his congregations in Covington and Atlanta, Ga., and in Washington, D. C. The remaining 192 he delivered before the Senate. Interestingly enough, the chaplain made more consistent mention of the name of Jesus in his prayers before the Senate than in those delivered for his congregations. This may have been due to the fact that the prayers spoken before his congregations were *ex corde* prayers, while those spoken before the Senate were carefully prepared and written out. It was Starr Daily who suggested to the new and young chaplain that God could best specifically guide a chaplain's prayers in the quietness of his study. According to Mrs. Marshall, this new and more rigorous discipline "brought to full flower what the *New York Times* called 'Dr. Marshall's pungent phrasing . . . and tart morsels of thought'" (p. 120). As a result, too, the prayers which Marshall offered before the Senate are better thought out and less repetitious than the prayers he offered as pastor of three Presbyterian congregations. While he did refer to the cross of Calvary in his pastoral prayers, Pastor Marshall referred far more often to human integrity and moral virtue. His choice of words and language is excellent, even when he resorts to popular expressions; and from a structural point of view his prayers offered before the Senate are superior to those he offered elsewhere. Mrs. Marshall's prefaces are worthy of special mention; background material is given for many of the prayers offered before the United States Senate.

WALTER E. BUSZIN

IN EVERY CORNER SING. By Helen Pfatteicher. Philadelphia: Muhlenberg Press, 1954. 214 pages. Cloth. \$2.50.

This little volume deserves being read by those who desire to enjoy a bird's-eye view of Christian hymnology. Written in a popular style, it covers its field in a manner which will appeal largely to the laity of the church. Miss Pfatteicher is presently assistant librarian in the Wilbur Library of the University of Vermont.

WALTER E. BUSZIN

AT ALL TIMES AND IN ALL PLACES. By Massey H. Shepherd. Second edition. Greenwich: The Seabury Press, 1953. 85 pages. Paper over boards. \$1.50.

Mr. Shepherd's book will be understood and appreciated fully only by those who have a high regard for the Eucharist and who are acquainted with the spirit and vocabulary of liturgical worship. The book includes six chapters which sketch beautifully typical scenes of the celebration of the Holy Communion in different periods of Christian history. The author seeks to portray the unity of spirit which has persisted through the ages despite the diversity of gifts bestowed upon the church by the Lord of the church. He sought to avoid description of ceremonials which offer occasion for controversy. The book has a pronounced Anglican bias, as is to be expected from an illustrious son of the Protestant Episcopal Church in the United States of America.

WALTER E. BUSZIN

SEDUCTION OF THE INNOCENT. By Fredric Wertham. New York: Rinehart & Co., Inc., 1954. x and 397 pages. Cloth. \$4.00.

This book created tremendous excitement when it first appeared. The author, a psychiatric physician, writes well and has a flair for vigorous expression. Many of the author's data grow out of his own exploration of children and teen-agers. Dr. Wertham's methods have been criticized as attacking specifically one type of comic book and as reacting too strongly to latent sadistic and other psychiatric implications of comic book motifs. These strictures allowed, the book is nevertheless a powerful indictment of the torpor of parents who permit such filth, in print and on the television screen, to poison children's minds.

RICHARD R. CAEMMERER

STORY SERMONS FOR JUNIORS. By Alice Geer Kelsey. New York: Abingdon-Cokesbury Press, 1954. 127 pages. Cloth. \$2.00.

A collection of stories previously printed in periodicals—principally in the *Pulpit Digest*—to explain to children of the junior age group the intangibles of Christian character. As stories they are interesting; as sermons they are quite bare, lacking both theology and Gospel.

GEORGE W. HOYER

MORALS AND MEDICINE. By Joseph Fletcher. Princeton University Press, 1954. 225 pages. Cloth. \$4.50.

This is one of the few thorough studies of the ethics of such problems as the patient's right to know the truth, contraception, artificial insemination, sterilization, and euthanasia. While the Roman Church has written extensively in these areas, other denominations have been slow in defining the problems and suggesting answers. The particular answers of Professor Fletcher are not always acceptable, but the thesis that doctors and ministers must center their attention on the patient as a person is helpful.

K. H. BREIMEIER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Yoga Dictionary. By Ernest Wood. New York: Philosophical Library, 1956. xi and 178 pages. Cloth. \$3.75. A quondam professor of physics at the Sind National College of India and lecturer at Madras University, the author of this title has written a number of previous books on yoga. While this dictionary is necessarily to a very large extent an interpretation of the technical Sanskrit terms used in yoga, Wood has generally succeeded in combining his erudition with brevity and lucidity.

Elemental Theology: Doctrinal and Conservative. By Emery H. Bancroft. Grand Rapids: Zondervan Publishing House [1955]. xxii and 326 pages. Cloth. \$3.95. This is a reprint of the second edition, copyrighted in 1945. Bancroft (1877—1944) was cofounder, dean, and instructor in theology at the Baptist Bible Seminary, Johnson City, N.Y. The point of view is basically Calvinist and premillennial.

Christian Theology: Systematic and Biblical. By Emery H. Bancroft. Grand Rapids: Zondervan Publishing House [1955]. xxvi and 373 pages. Cloth. \$4.50. This work first appeared in 1925 and was subsequently revised a number of times; the present edition reproduces the 1949 revision. The author designed it for use as a textbook on doctrinal theology in Bible schools and theological seminaries. While explicitly dissenting from Bancroft's view of the Sacraments, the late Leander S. Keyser of Hama Divinity School in his introduction praises the work as "thoroughly sound in its teaching," entirely evangelical, not tainted with Modernism, scholarly, well classified, strongly apologetic, and—as of the date of the original production—up to date.

The Mysticism of Paul the Apostle (Die Mystik des Apostels Paulus). By Albert Schweitzer, trans. William Montgomery. New York: The Macmillan Company, 1955. 411 pages. Cloth. \$5.00. This is an unaltered reprint of the 1931 edition of an important work by Albert Schweitzer, in which—in the words of F. C. Burkitt's prefatory note—he illuminates "the problem of how the Evangel of Jesus survived as the Catholic Church" by demonstrating that St. Paul's whole thought world was pervaded by his eschatological concern. The Doctor of the Gentiles, says Schweitzer, is not to be held responsible for the Hellenization of Christianity; on the contrary, he continued the teaching of Our Lord in a form which subsequent generations were to recast in a Hellenistic mold.

The New Testament for English Readers, Containing the Authorized Version, Marginal Corrections of Readings and Rendering, Marginal References, and a Critical and Explanatory Commentary. By Henry Alford. Chicago: Moody Press [1955]. viii and 1942 pages. Fabrikoid. \$9.95. This photolithoprinted reissue of the 1869 edition again makes available in a single volume a classic commentary on the New Testament by one of his generation's most distinguished exegetical scholars.

The Flood and Noah's Ark (Déluge et Arche de Noé). By André Parrot, translated from the second French edition by Edwin Hudson. New York:

Philosophical Library, 1955. 76 pages and 4 pages of plates. Cloth. \$2.75. This title inaugurates a new series of *Studies in Biblical Archaeology*. The author is curator in chief of the French National Museums, professor at the Ecole du Louvre, and sometime director of the Mari archaeological expedition. His conclusion is that "in and with the biblical narrative of the Flood we have the Israelite version of a Mesopotamian tradition—of which the originals on clay tablets are in our possession—revised by the biblical narrators in the light of monotheism, without their having always troubled to eliminate certain quite realistic anthropomorphic features" (p. 44). Of particular interest is the five-page section on "The Invention of the Ark" (pp. 63–67), in which the author records the repeatedly rumored "discoveries" of the ark ever since Lord Bryce returned in 1876 from his ascent of Mount Ararat with a piece of wood which he humorously identified as a spar from the timber of the ark.

The Tower of Babel (La Tour de Babel). By André Parrot, translated from the second French edition by Edwin Hudson. New York: Philosophical Library, 1955. 75 pages and 4 pages of plates. Cloth. \$2.75. Number 2 of the *Studies in Biblical Archaeology*, announced in the preceding paragraph, this little volume elaborates the author's thesis, which he shares with many Biblical scholars, "that the narrative in Genesis 11 had its 'starting point' in the ruins of one of those huge towers which archaeologists call *ziggurats*, and that the 'Tower of Babel' could only be the *ziggurat* erected at Babylon, in the very heart of the land of Shinar" (p. 17). The *ziggurat* itself he regards as "a ladder set up; and that ladder reached toward heaven" (pp. 68, 69). He also sees an integral connection between the "Gate of God" (*bab-ilu*) of Gen. 11:9 and the "gate of heaven" of Gen. 28:17.

Christianity and Idealism. By Cornelius Van Til. Philadelphia: The Presbyterian and Reformed Publishing Company, 1955. 139 pages. Paper. \$1.80. Within the confines of a single cover, ten articles by Professor Van Til published between 1930 and 1942, half of them in the *Westminster Theological Journal*, are here reprinted. As the preface points out, their common burden is the contention that "idealism and Christianity are mutually exclusive" and that idealism's "thought content leads inevitably toward pragmatism."

Christentum und Judentum im ersten und zweiten Jahrhundert. By Leonhard Goppelt. Gütersloh: C. Bertelsmann Verlag, 1954. xi and 328 pages. Cloth. DM 28.—.

Textbuch zur deutschen systematischen Theologie und ihrer Geschichte vom 16. bis 20. Jahrhundert, Band I: 1530–1934. By Richard H. Grütz-macher. Fourth edition by Gerhard G. Muras. Gütersloh: C. Bertelsmann Verlag, 1955. xv and 371 pages. Cloth. DM 16.—.

Sacraments and Worship: Liturgy and Doctrinal Development of Baptism, Confirmation, and the Eucharist (Sources of Christian Theology, Volume One). Edited by Paul F. Palmer. Westminster: The Newman Press, 1955. xxii and 227 pages. Cloth. \$4.75.

Why I Am a Lutheran. By Victor Emanuel Beck. New York: Thomas Nelson and Sons, 1956. 190 pages. Cloth. \$2.75.

Emotional Problems and the Bible. By George H. Muedeking. Philadelphia: Muhlenberg Press, 1956. ix and 188 pages. Cloth. \$3.00.

The Teaching of Jesus: Studies of Its Form and Content. By T. W. Manson. Second edition. New York: Cambridge University Press, 1951. xi and 352 pages. Cloth. \$3.75.

Divorce and Remarriage: What the Church Believes and Why. By Hugh C. Warner. New York: The Macmillan Company, 1955. 91 pages. Cloth. \$1.50.

The Christian Faith. By David H. C. Read. New York: Charles Scribner's Sons, 1956. 175 pages. Cloth. \$1.95.

The Church in the New Testament Period. By Adolf Schlatter, trans. Paul P. Levertoff. New York: The Macmillan Company, 1956 (London: S. P. C. K., 1955). xii and 335 pages. Cloth. \$4.25.

The Apostolic Preaching of the Cross. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 296 pages. Cloth. \$3.50.

Christ and the Caesars: Historical Sketches. By Ethelbert Stauffer. Philadelphia: The Westminster Press, 1955. 293 pages. Cloth. \$4.50.

Lasst uns unseren Kindern leben. By J. Heinrich Pestalozzi, ed. Richard Kik. Stuttgart: J. F. Steinkopf Verlag, 1955. 72 pages. Paper. DM 2.—.

Gott ist gegenwärtig. By Gerhard Tersteegen, ed. Ferdinand Weinhardt. Stuttgart: J. F. Steinkopf Verlag, 1955. 144 pages. Paper. DM 2.80.

Ruth the Gleaner. By Carl Albert Gieseler. St. Louis: Concordia Publishing House, 1956. x and 66 pages. Paper. 75 cents.

Die Predigt. By Gustaf Wingren. Göttingen: Vandenhoeck & Ruprecht, 1955. 286 pages. Cloth. DM 15.80.

Adventures in Christian Stewardship. By R. C. Rein. St. Louis: Concordia Publishing House, 1955. 100 pages. Paper. \$1.00.

Resource Materials for Elementary Science, Series 2: The Physical Sciences for Teachers of Intermediate Grades. By Herbert H. Gross. St. Louis: Concordia Publishing House, 1955. vii and 121 pages. Paper. \$2.75.

Resource Materials for Elementary Science, Series 2: The Physical Sciences for Teachers of Upper Elementary Grades. By Herbert H. Gross. St. Louis: Concordia Publishing House, 1955. 200 pages. Paper. \$2.25.

Science and Modern Life. By E. John Russell. New York: Philosophical Library, 1955. 101 pages. Cloth. \$2.75.

On the Nature of Man: An Essay in Primitive Philosophy. By Dagobert D. Runes. New York: Philosophical Library, 1956. 105 pages. Cloth. \$3.00.

What Manner of Man Was Moses? By Fernand E. d'Humy. New York: Library Publishers, 1955. 301 pages. Cloth. \$3.75.

Kerygma und Mythos, ed. Hans-Werner Bartsch. *Band IV: Die oekumenische Diskussion*; 238 pages; DM 12.00. *Band V: Die Theologie Bultmanns und die Entmythologisierung in der Kritik der katholischen Theologie*; 172 pages; DM 10.00. Hamburg-Volksdorf: Herbert Reich, 1955. Paper.

Das Ringen Luthers um die Freiheit der Theologie von der Philosophie. By Wilhelm Link, 2d ed. Munich: Chr. Kaiser Verlag, 1955. x and 391 pages. Paper. DM 16.50.

Die Werke und Einrichtungen der evangelischen Kirche. By Günter Wasse. Göttingen: Verlag Otto Schwartz und Compagnie, 1954. xiii and 180 pages. Paper. DM 13.80.

Bekenntnis, Kirche und Amt in der deutschen konfessionellen Theologie des 19. Jahrhunderts. By Holsten Fagerberg. Uppsala: Almquist och Wiksells Boktryckeri, 1952. xiv and 330 pages. Paper. Price not given.

Grundlegung des Abendmahlsgesprächs. By Peter Brunner. Kassel: Johannes Stauda Verlag, 1954. 79 pages. Paper. DM 4.80.

Biskopstillsättningar i Sverige 1531—1951. By Sven Kjellerström. Lund: C. W. K. Gleerup, 1952. 248 pages. Paper. Price not given.

Gottesdienst in Israel. By Hans-Joachim Kraus. Munich: Chr. Kaiser Verlag, 1954. 132 pages. Paper. DM 8.25.

Studien zum Todesgedanken in der alten Kirche. By Joseph A. Fischer. Munich: Max Hüber Verlag, 1954. xxv and 318 pages. Paper. DM 21.80.

Offenbarung und Überlieferung. By Gerhard Gloege. Hamburg-Volksdorf: Herbert Reich, 1954. 48 pages. Paper. DM 3.60.

Tägliche Andachten, Lasz mich deine Herrlichkeit sehen: Andachten für die Zeit vom 1. Januar bis zum 21. Februar, 1956. By Paul F. Koehneke. St. Louis: Concordia Publishing House, 1956. 64 pages. Paper. 10 cents.

Vom Aufbau der Kirche in Ungarn. By Ludwig Vetö. Hamburg-Volksdorf: Herbert Reich, 1955. xiv and 343 pages. Cloth. DM 12.00.

Die Grundordnung der Evangelischen Kirche in Deutschland: Ihre Entstehung und ihre Probleme. By Heinz Brunotte. Berlin: Verlag Herbert Renner, 1954. 361 pages. Cloth. DM 12.60.

Die Evangelische Kirche und die Politik. By Helmut Thielicke. Stuttgart: Evangelisches Verlagswerk, 1953. 76 pages. Paper. DM 4.50.

Die christliche Gemeinde in der politischen Welt. By Helmut Gollwitzer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. 62 pages. Paper. DM 5.40.

Die Geschichtlichkeit der Kirche und ihrer Verkündigung als theologisches Problem. By Gerhard Ebeling. Tübingen: J. C. B. Mohr (Paul Siebeck), 1954. 93 pages. Paper. DM 3.80.

Introduction to the Qur'an. By Richard Bell. Edinburgh: The University Press, 1953. x and 190 pages. Cloth. 18/—.

The Task of Christian Education. By Campbell Wyckoff. Philadelphia: The Westminster Press, 1955. 172 pages. Cloth. \$2.75.

The Great Invitation and Other Sermons. By Emil Brunner. Philadelphia: The Westminster Press, 1955. 187 pages. Cloth. \$3.00.

Choral Reading for Worship and Inspiration, eds. Helen A. Brown and Harry J. Heltman. Philadelphia: The Westminster Press, 1954. 64 pages. Paper. \$1.00.

Wedding Addresses, ed. J. W. Acker. St. Louis: Concordia Publishing House, 1955. vi and 168 pages. Cloth. \$2.25.

Pio Nono: A Study in European Politics and Religion in the Nineteenth Century. By E. E. Y. Hales. New York: P. J. Kenedy & Sons, 1954. xviii and 352 pages. Cloth. \$4.00.

Prophetic Realism and the Gospel: A Preface to Biblical Theology. By John Wick Bowman. Philadelphia: The Westminster Press, 1955. 28 pages. Cloth. \$4.75.

The Age of Analysis: Twentieth-Century Philosophers. By Morton White. Boston: Houghton Mifflin Company, 1955. 253 pages. Cloth. \$3.00.

Truth and Revelation. By Nicolas Berdyaev, translated from the Russian by R. M. French. New York: Harper and Brothers, 1953. 156 pages. Cloth. \$2.50.

If You Marry Outside Your Faith: Counsel on Mixed Marriages. By James A. Pike. New York: Harper and Brothers, 1954. 191 pages. Cloth. \$2.50.

English Art, 1100—1216. By T. S. R. Boase. New York: Oxford University Press (Oxford: The Clarendon Press), 1953. xxiv and 428 pages. Cloth. \$10.00.

Sex Without Fear. By S. A. Lewin and John Gilmore. New York: Medical Research Press, 1955. 121 pages. Cloth. \$3.00.

The Treasury of Charles H. Spurgeon. Introduction by Wilbur M. Smith. Westwood: Fleming H. Revell Company, 1955. 256 pages. Cloth. \$2.50.

This World and the Church: Studies in Secularism. By Howard Hong. Minneapolis: Augsburg Publishing House, 1955. xi and 143 pages. Cloth. \$2.50.

Redemption: Accomplished and Applied. By John Murray. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 236 pages. Cloth. \$3.00.

Tribute to Jesus: Songs of Faith and Devotion. By Edgar Daniel Kramer. Philadelphia: The Christian Education Press, 1955. 56 pages. Cloth. \$1.50.

Essays: Philosophical and Theological. By Rudolf Bultmann. New York: The Macmillan Company, 1955. xi and 337 pages. Cloth. \$4.75.

Subject and Object in Modern Theology. By James Brown. New York: The Macmillan Company, 1955. 214 pages. Cloth. \$3.75.

New Essays in Philosophical Theology, eds. Antony Flew and Alasdair Macintyre. New York: The Macmillan Company, 1955. xii and 274 pages. Cloth. \$4.75.

Early Fathers from the Philokolia. By E. Kadloubovsky and G. E. H. Palmer. New York: The Macmillan Company, 1954. 421 pages. Cloth. \$7.00.

Graceful Reason: The Contribution of Reason to Theology. By J. V. Langmead Casserley. Greenwich: The Seabury Press, 1954. xxii and 163 pages. Cloth. \$2.75.

Christian Theology: An Ecumenical Approach. By Walter Marshall Horton. New York: Harper and Brothers Publishers, 1955. xii and 304 pages. Cloth. \$3.75.

Portals of Prayer, Vol. XIX, No. 137: Daily Devotions from January 1 to February 21, 1956. By Elmer C. Kieninger, Edward W. Wessling, and Karl H. Maier. St. Louis: Concordia Publishing House, 1956. 63 pages. Paper. 10 cents.

The Lutheran Annual—1956: A Catalog of Pastors, Teachers, and Preaching Stations of the Synodical Conference, ed. O. A. Dorn. St. Louis: Concordia Publishing House, 1956. 352 pages. Paper. 50 cents.

Notre Dame of Paris. By Allan Temko. New York: The Viking Press, 1955. 341 pages. Cloth. \$6.50.

The Challenge of Scandinavia. By William L. Shirer. Boston: Little, Brown and Company, 1955. 437 pages. Cloth. \$5.00.

J. Gresham Machen: A Biographical Memoir. By Ned B. Stonehouse. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 520 pages. Cloth. \$4.95.

The Unity of the Bible. By H. H. Rowley. London: The Carey Kingsgate Press, 1955. x and 201 pages. Cloth. 15s.

Russian Icons. Introduction by Philipp Schweinfurth. New York: Oxford University Press, 1953. 61 pages. Cloth. \$6.50.

The King James Version of the New Testament in Cadenced Form, ed. Morton C. Bradley. New York: Rinehart and Company (Cambridge: The Bradley Press), 1954. ix and 675 pages. Cloth. \$5.00.

Anxiety in Christian Experience. By Wayne E. Oates. Philadelphia: The Westminster Press, 1955. 156 pages. Cloth. \$3.00.

Tod, jenseits und Unsterblichkeit in der Religion, Literatur und Philosophie der Griechen und Römer. By Gustav Pfannmueller. Munich: Ernst Reinhardt Verlag, 1953. 288 pages. Paper. DM 17.80.

Das Ende des Gesetzes. By Günther Bornkamm. Munich: Chr. Kaiser Verlag, 1952. 210 pages. Paper. DM 11.80.

Skabelse og Genløning, Dogmatik. By Regin Prenter. Copenhagen: G. E. C. Gads Forlag, 1955. 634 pages. Cloth. Price not given.

Integration of Religion and Psychiatry. By W. Earl Biddle. New York: The Macmillan Company, 1955. xii and 171 pages. Cloth. \$3.75.

Christianity and Freedom: A Symposium. New York: Philosophical Library, 1956. x and 163 pages. Cloth. \$2.75.

Journey into a Fog. By Margareta Berger-Hamerschlag. New York: Sheed and Ward, 1956. 254 pages. Cloth. \$3.50.

Sagebrush Surgeon. By Florence Crannell Means. New York: Friendship Press, 1955. 166 pages. Cloth. \$2.75.

The God of Our Faith. By Harris Franklin Rall. Nashville: Abingdon Press, 1955. 158 pages. Cloth. \$2.75.

The Cross and the Common Man. By Herman W. Gockel. St. Louis: Concordia Publishing House, 1956. ix and 155 pages. Cloth. \$2.00.